

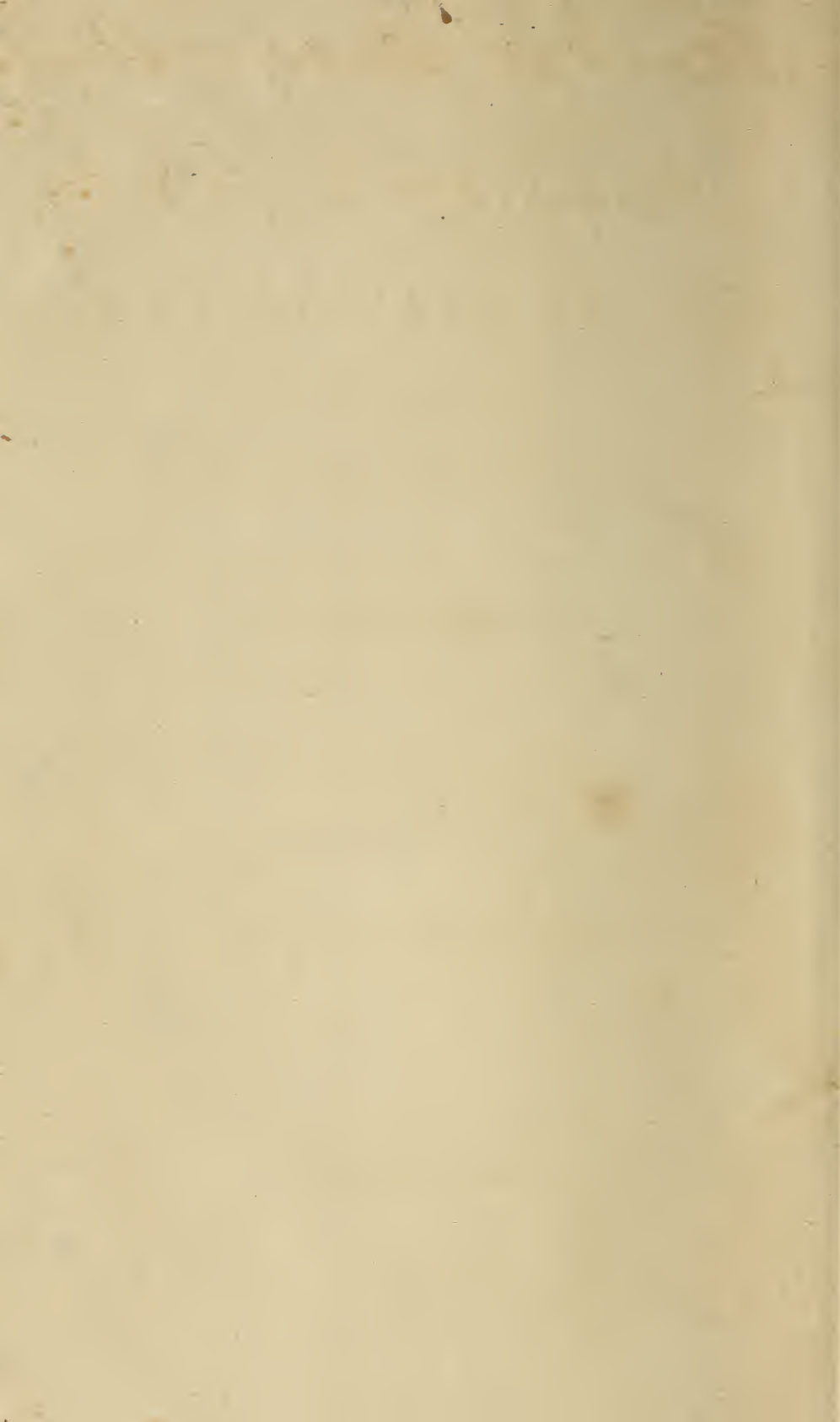
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COURSE OF LECTURES

June 27th 1836.

FUTURE PUNISHMENT,

DELIVERED AT THE

BAPTIST MEETING-HOUSE

IN

CHERRYFIELD.

BY WILSON C. RIDER, A. M.

Pastor of the First Baptist Church in Cherryfield.

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P R E F A C E .

If the opinion of a distinguished philosopher in England, be correct, that every Christian who can write, ought to leave something behind him against infidelity, I may be excused in presenting the following Lectures to the public ; seeing the sentiments I have endeavored to expose, are so nearly allied to bare-faced Deism.

The design of this series of Lectures, was to diversify the ordinary course of ministerial instructions, and to bring together various facts and considerations, so that they might aid each other by their arrangement and union. They were prepared, and delivered, without the least intention of publication ;—but as soon as they were completed, the Church and Society, for whose benefit they were primarily intended, expressed an earnest wish that they might be given to the public.

With regard to the immediate effect of these Lectures, all the expectations of the author have been more than realized. In offering them to the public he can truly say, that he has yielded with a reluctance, which could be overcome only by an *ascertained* earnestness, expressed by members of his Church, and his brethren in the Ministry, whose opinion and desire would have weight on the minds of those who knew them. Indulging the hope that they might contribute to establish the wavering ; to guide the unwary ; and to aid in the dissemination of truth, and in the suppression of a baneful and spreading error, he is now glad that the importunity was expressed and has been complied with ; for it has often been remarked to him by those whose sentiments are here exposed, that the Orthodox do not receive the doctrine of endless punishment as a Bible truth, of the highest practical importance, but as a mere speculative proposition, to be admitted for the purpose of completing a system of theology, and that when in practice consistent with their professions they would not manifest so much indifference to the subject, but would endeavor to establish it from reason and revelation, and to impress it upon the public mind. I have felt the reproach. And I fear that in this matter we cannot say, that we “are pure from the blood of all men ;” and especially that Ministers of the Gospel have not sounded the alarm as loudly, and as repeatedly as they ought to have done. True they have lamented the baneful

PREFACE.

effects of those errors which they saw thousands in the community receiving as sacred truth, while they could keep up the appearance of being believers in Christianity, and yet deny all that the natural heart deemed offensive in its doctrines, and throw off all that it deemed uncomfortable in its restraints. But through fear, that noticing such errors, might give them a consequence to which they were not entitled, they have been induced to stand aloof from the contest, and to indulge the hope that doctrines so absurd and unscriptural would, if let alone, die of themselves. Thus did not the Apostles, and Martyrs, and Reformers in the first ages of Christianity, and in the sixteenth century. They attacked every prevailing error that threatened the subversion of Christianity, however weak and contemptible, or popular and powerful it might be. And this is the duty enjoined upon ministers of the Gospel by the Great Head of the Church. "Have no fellowship with the unfruitful works of darkness, but rather *reprove* them." "*Contend*, earnestly, for the *faith*, once delivered unto the saints."

From these, and other considerations, the author has devoted the first three Lectures of this Series to "*The Scripture Proofs of Endless Punishment*." He has felt that the exigencies of the times rendered it necessary to show, that the grounds, on which this doctrine rests, are not slender and fallacious, but permanent as the truth of God. Impressed with the full belief that the deductions of sound reason, and the principles of common sense, harmonize in every important point with the Sacred Scriptures, he has also argued the doctrine of endless punishment, "*from facts and considerations that are independent of direct Scripture testimony*." These arguments, which have been deduced from revelation and reason, might have been extended, but it is not necessary, since, those who are determined to reject the doctrine of endless punishment, and to rest their hope of Heaven on the presumption of its being false, will not be likely to be converted to the truth by the strongest, or most numerous arguments; for,

"A man convinced against his will,
Is of the same opinion still."

Aware that there is much diversity of opinion among some portions of the Christian community, respecting the nature of future punishment; and that other portions have no definite idea upon the subject; and impressed with the belief that a consistent and scriptural view of this subject will serve to illustrate the equity of the Divine procedure in punishing his rebellious subjects with endless

torments, the author has frankly expressed his own views of the "*constituent parts of this punishment,*" or the principal ingredients in that cup, which is to be the future portion of the wicked. He has also endeavored to *expose the artful and unscriptural "methods by which modern objectors to endless punishment, evade the force of Scripture testimony on that subject,"*—"to give the true principle of interpretation, in reference to those passages of Scripture that are supposed to assert or imply the final salvation of all men,"—"to refute the arguments by which they endeavor to overthrow the doctrine of endless punishment," and "to point out the sources, the nature, and the dangerous moral consequences of their scheme."

If the doctrine advanced in the following Lectures be true, it is a most interesting and important doctrine. However contrary to the feelings or wishes of any, it is by all means necessary to be known. Surely no man would wish "to flatter himself in his own eyes, till his iniquity be found to be hateful." And we deem it the more important that the subjects proposed should receive an ample discussion, because there are a numerous class of people who are sitting down easy in the expectation of "peace and safety, while sudden destruction is coming upon them;" and we wish to lead them to a careful and attentive examination of the mental process by which they arrived at their present conclusions. And we believe that such persons may not be so attached to their peculiar opinions, as to be beyond the reach of the Gospel. If they be treated with kindness, and if sound arguments be presented, we may rationally hope that they will be induced to review the subject, and decide the question with some degree of candor and impartiality. But these Lectures are not entered upon solely, nor chiefly for the benefit of that class of people. There are multitudes of our youth who feel powerfully inclined to reject a doctrine of such overwhelming import as that of future and eternal punishment, and to embrace a religious scheme that is fraught with the most pernicious and fatal consequences; and many more still, who in theory admit the doctrine which we have endeavored to establish, do not possess a strong and practical conviction of its reality and importance. Our object, therefore, is not merely to establish your minds in the speculative notion that some men will be eternally miserable, but to present such an array of evidence, as shall create a deep and abiding conviction of the truth of the doctrine; and such as shall impress upon the heart the necessity of fleeing to Christ for pardon and salvation.

Throughout the whole, the author has endeavored to divest these

Lectures from the tone of controversy, and to give them a practical bearing. He has used great plainness of speech, for which he need make no prefatory apologies. If in any case he has seemed to use language with too much severity, he can safely say, that it has not been from any unkind feelings towards those whose sentiments he has exposed, but from an earnest solicitude to promote their spiritual and eternal well-being.

In these Lectures, the author makes no pretensions to originality of thought and expression beyond those to which he is entitled.—To a rational and scriptural view of the truths in the subjects he has proposed, and to a satisfactory solution of the difficulties which have been objected to it, the author has devoted much time, labor and care; and he has availed himself of all the aid which he could obtain from his predecessors, to whose writings he could have access. He has not scrupled to make a free use of their polemical works, compressing their ideas into a small compass, and generally clothing them in his own language, and arranging them in the more inviting form of popular lectures, and giving them an adaptation to the capacities of common minds. After these Lectures were delivered, and he had concluded to publish them, he found it difficult in many instances to discriminate between the ideas or even the expressions borrowed from others, and those which were original.—Rather, therefore, than attempt to distinguish *all* the extracts by the sign of quotation, he prefers to devote his time to other objects which would better compensate him for his labor. And it is a question of but little consequence with the public, whether this or that passage has been quoted, or this or that argument has been advanced and supported by another, or whether they are his own. The only question of importance is, "*What is truth?*" May the God of truth, by the spirit of his grace, guide the understanding and heart of the reader, that he may peruse this volume with a mind divested of every prepossession and of all prejudice, and may it be instrumental in promoting his present and future welfare.

To the people of his charge, whose friendly attentions he gratefully bears in mind, and in whose welfare he cherishes the liveliest interest, and whose many expressions of kindness and affection he would gladly reciprocate by his most earnest endeavors to promote their spiritual and eternal well-being, these Lectures are now inscribed, with sentiments of affectionate regard, and fervent prayers, by their Pastor,

W. C. RIDER.

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Matthew xxv: 46.—*And these shall go away into everlasting punishment ; but the righteous into life eternal.*

IN this text it is asserted, that *impenitent sinners shall go away into everlasting punishment*. This solemn and affecting declaration of our Savior and our final Judge has been very generally regarded by Christians of every age and nation, as intending in the strictest sense, a punishment endless in duration. But there have been multitudes of persons, particularly of modern times, who style themselves Christians, that have objected to this interpretation, and insisted, either that there will be no punishment hereafter, or that this punishment will be disciplinary, and that the subjects of it will be eventually restored to purity and happiness. “In support of this opinion and in opposition to that which has been generally received by the whole Christian world, they have advanced various arguments and objections which they consider as unanswerable, and to which they apparently yield their own assent.” Now it is proper to examine these arguments and objections, and either to expose their fallacy, or to acknowledge that they cannot be refuted. But there is a feeling in some minds, that doctrines, the most absurd and unscriptural, have no need to be answered. To let error alone, however, in expectation that it will die of itself, is not an apostolic course. There is as little scripture as reason for this policy of neglect. The expediency of answering, seems to depend upon the

actual effect of error, more than upon its inherent plausibility or absurdity. And it is a fact, that thousands in this community are taught to regard the doctrine of future punishment as a Pagan superstition, and that of universal salvation, as sacred truth. And they are strengthened in their opinions from the fact, that there is so little interest awakened in the minds of the Orthodox, in relation to this subject; and that they are making no persevering attempt to establish the doctrine of endless punishment, and to refute the objections that are alleged against it. They also seem desirous of persuading the public, that the ground on which we rest our belief of the doctrine of endless punishment, is very slender and fallacious, and that we do not receive it as a Bible truth of the highest practical importance, which ought to be interwoven with the whole train of our thoughts and actions; but as a mere speculative proposition, to be admitted for the purpose of completing a system of Theological belief. From these considerations, I think it highly important that we should state, with all possible perspicuity, the grounds on which we rest our belief of the doctrine in question.

Before I proceed, however, I shall make a few observations for the purpose of removing, if possible, a prejudice that many cherish against this doctrine. The subject is unquestionably awful and affecting beyond comparison. But few persons of tender sensibilities can contemplate it in all its magnitude and importance, without the most overwhelming sensations. No numbers can estimate, no finite thought can conceive, how important an object is the final destiny of one immortal being. How entirely overwhelmed, then, must he be who contemplates it, when he remembers the affecting declaration of our Saviour, and beholds it verified by melancholy experience, that "Wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat."

The subject is also unquestionably *perplexing*, as well as *painful*. Some persons, I am aware, speak of the doctrine in question as being, in their view, easy of investigation, and free from all embarrassment. But it may be fairly questioned, whether they have given the subject such a thorough and scriptural investigation, as might furnish them with just views of its nature. Others discourse of it

in the style and utterance, that belong to that kind of vehement declamation, which we find often attached to a strain of bitter invective. Some allowance may here be made for the strong impulses of ardent minds, and for the mistaken apprehensions of duty. In this manner we may excuse, but cannot justify, their boldness or severity, when they would have been more successful, if they had resorted to a milder and more persuasive strain. Were such persons to remember, that, while they are declaring the doctrine of endless punishment, they may be at the very same time alleging arguments which are to effect themselves and to evince their own final destruction, as well as that of many of their friends, would not their mode of address be changed, and an air of unaffected tenderness and a spirit of genuine compassion be preserved? The violence and exaggeration, which have characterized the addresses of many public speakers on this subject, have no doubt awakened mere horror concerning it, and led some to the conclusion that the principles on which it was based were selfish and revengeful.

But awful, affecting, and perplexing, as this subject is, it is often taught in the sacred Oracles. In establishing the doctrine under consideration, we must rely wholly upon the testimony of the Bible, since it is impossible, in the very nature of things, that the fact and duration of future punishment should be proved by arguments drawn from the light of nature; because the *intention* of God can be known only by express declarations. Human reason has no eye to penetrate beyond the grave—no lamp to explore the deep recesses of eternity. Without the aid of revelation, man in his fallen state can know nothing of his future destiny. But the Bible unfolds this subject with absolute certainty.

It should be our supreme concern, to hear with candor and docility what the Holy Scriptures teach—and to submit ourselves to the decisions of these sacred Oracles. We should not presume to form a theory of religious faith for ourselves, which shall accord with our prejudices and prepossessions, and then attempt to support it by legitimate and grammatical interpretations of the Bible; but we should repair to the Bible, divested of every pre-conceived opinion, and determined to receive nothing as evangelical truth, for the support of which we have not an express precept or example.

Bearing in mind these remarks, let me now call your candid attention to the testimony of God respecting the endless punishment of the wicked. This testimony cannot fail of being peculiarly interesting *to us*. To know and believe it, as established by the clear and infallible proofs of Inspiration, may be the very means of preventing your final ruin, and of turning your wayward feet into the path of life. To cavil with, or to reject this testimony without impartial investigation, on the other hand, can be of no possible benefit to you, and may prove fatally injurious. Were there no possible way of escape "from the wrath to come" provided for lost and perishing sinners, and were not this way published to them during their probation for the rewards of eternity, they might indeed remain in the most profound ignorance of the evils to which they are advancing. But as the knowledge of the final destiny of the sinner is absolutely necessary in order to induce us to repent and believe the gospel, this knowledge is of the highest practical importance. Permit me then to lay before you a concise and comprehensive view of the Scripture Proofs of the endless duration of future punishment. And let me hope that you will listen with calmness, and decide with impartiality.

I. ALL THOSE PASSAGES OF SCRIPTURE, WHICH SPEAK OF THE DURATION OF FUTURE PUNISHMENT BY THE TERMS "EVERLASTING," "ETERNAL," "FOREVER," AND "FOREVER AND EVER," PROVE THAT THIS PUNISHMENT WILL BE ENDLESS.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites; Who among us shall dwell with the devouring fire? who among us shall dwell with *everlasting* burnings?—And many of them (or the multitudes of them) that sleep in the dust of the earth, shall awake, some to *everlasting* life, and some to shame and *everlasting* contempt.—It is better for thee to enter into life halt and maimed, rather than having two hands or two feet to be cast into *everlasting* fire.—Depart from me ye cursed, into *everlasting* fire prepared for the devil and his angels.—And these shall go away into *everlasting* punishment.—But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of *eternal* damnation.—The Lord Jesus shall be revealed from heaven, with

his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ—who shall be punished with *everlasting* destruction from the presence of the Lord, and from the glory of his power.—And the angels which kept not their first estate, but left their own habitation, he hath reserved in *everlasting* chains, under darkness, unto the judgment of the great day.—Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication and going after strange flesh, are set forth for an example, suffering the vengeance of *eternal* fire.—These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved *forever*.—Wandering stars, to whom is reserved the blackness of darkness *forever*.—If any man worship the beast, or his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up *forever and ever*.—And they said Alleluia! and her smoke rose up *forever and ever*.—And the devil that deceived them was cast into a lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night *forever and ever*.”*

To destroy the practical influence of this testimony, the objectors to the doctrine of endless punishment allege the *few instances* in which the terms *everlasting*, *eternal*, &c., are used in scripture, as connected with punishment. To decide whether a doctrine is taught in the Bible, it is not necessary to ascertain how many times it is asserted, but whether it is asserted at all. The truth of a doctrine cannot depend upon the frequency with which it is repeated. One divine asseveration of any truth is sufficient to bind our faith. Let no one think that the evidence is not conclusive, because the

* Isa. xxxiii. 14. Dan. xii. 2. Matt. xviii. 8—xxv. 41, 46. Mark iii. 29. 2 Thess. i. 7—9. Jude 6, 7. 2 Peter ii. 17. Jude 13. Rev. xiv. 9—11. Rev. xix. 3. Rev. xx. 10.

words rendered everlasting, &c., are applied to future punishment but five or six times out of the ninety-six in which they are found in the New Testament. This is as large a proportion as the subject requires, and as could be expected from the nature of the case. They are in the New Testament applied to about twenty different subjects, so that to be applied to one but five or six times only, is about as frequent as could be reasonably expected. Further, if these terms do not teach the doctrine of endless punishment because they are thus seldom applied to it, they do not teach the endless duration of the existence of God, for to this they are not much more frequently applied.

It is also objected that the terms under consideration cannot signify an absolute eternity, "because in the original, they admit of a plural number; that had the meaning of the substantive *aion* been *eternity*, and of the adjective *aionios*, *endless*, they could not possess a plural signification, since it would have involved the same absurdity as is manifest, when, attaching to the term *eternity* the sense which it always bears in the English language, we speak of eternities." The words in English, that are properly expressive of endless duration, may not ordinarily admit of a plural number, and if this were invariably the case it would not follow that it is the same in the Greek. In the Greek language there are several instances recorded both by sacred and profane authors, where the plural form of expression is used to convey the idea of endless duration. Permit me to refer you to a few of the many instances in which the plural form of expression is thus used in the New Testament. In Gal. i. 5.—*Ho he doxas eis tous aionas ton aionon: To whom be glory forever and ever.* Thus in Eph. iii. 11.—*Kata prosthein ton aionon: According to his eternal purpose.* Thus, Phil. iv. 20.—*To de theo, kai patri hemon, he doxa eis tous aionas ton aionon: Wherefore to God even our Father be the glory forever and ever.* So also in 1 Tim. i. 17.—*To de basilei ton aionon aphtharto, aorato, mono sopho theo time kai doxe eis tous aionas ton aionon: Now to the King eternal, immortal, invisible, to the wise God alone, be honor and glory*

forever and ever. These passages cannot, I think, be properly translated, without expressing the idea of endless duration.

But what if the terms *forever and ever*, *everlasting*, and *eternal*, do not always denote unlimited duration? Does it then follow, that salvation will be the ultimate portion of all who die in their sins? By no means. We might concede all these terms, and yet the testimony of scripture in proof of endless punishment would remain conclusive. The doctrine of endless punishment does not rest wholly, upon the doubtful interpretation of a few Greek words and phrases. It is asserted in the Bible in such a variety of forms, and is so interwoven through the whole texture of the scriptures, that it would seem that nothing but the consciousness of such conduct as weakens the hope of eternal felicity, connected with the fear and dread of endless misery, could induce any one who is conversant with the Bible to disbelieve or deny its reality.

Since so much is said, however, by the objectors whom I have mentioned, respecting the limited meaning of these terms under consideration, let us inquire into *their original and proper import; the manner in which they are uniformly used in the scriptures of the Old and New Testaments; the manner in which they are invariably used in the New Testament scriptures; and the sense in which Christ and his apostles must have been understood to have used them, at the time they spoke and wrote.*

These terms do in *their original and proper* sense denote duration without end. It is, I believe, generally allowed by our best Lexicographers, ancient and modern, that *aion* is a compound of the two Greek words *aei* and *on*, which properly signify *always being*; and that the literal meaning of its derivative *aionios* is *everlasting, eternal, endless*. The Greeks were a people of a speculative turn of mind, and they had an idea of duration without end; and this is all the idea of eternity that we can obtain. By them these terms were understood and used as signifying an absolute eternity,* and thus

* Aristotle, a Grecian philosopher, who lived upwards of three hundred years prior to the Christian era, explicitly informs us of the meaning which the Greek writers of his age, and those who were then considered the ancients, af-

have they been used by the great body of the most profound Greek scholars ever since. Now, should any one examine the various classical Greek authors, he would not, I presume, find a more energetic phrase, in the whole compass of their writings, to express the idea of endless duration than is found in the Bible to express the idea of endless punishment.

But the only fair and safe rule of interpretation used by all good critics on all other subjects is, *to understand words and phrases in their literal and primary sense, unless there be something in the subject or connection which requires them to be taken in a metaphorical sense.* Now the literal and primary meaning of *aion* is *always being*, and of *aionios* is *everlasting, eternal*. In this sense they should be understood unless their meaning be necessarily restricted by the subject or connection. But when these terms are applied to objects that relate only to this state of being, as they sometimes are, or when they are applied to objects which are known to be in their own nature incapable of eternal duration; we know from the nature of the case, that they are used not in their primary but in their figurative sense. And when applied to things that are capable of endless duration, and there is nothing in the subject or connection which requires them to be taken in a figurative sense, they should be understood in their literal and proper acceptance. On this principle we say they denote endless duration when applied to the being and perfection of God, to the stability of his kingdom, to the dominion of Christ, and to the future felicity of the righteous. And why not understand them in the same sense in those passages where they are applied to the future punishment of the wicked.—There is nothing in this, more than in the former cases to restrict their meaning. It is nowhere said, of that punishment to which the fixed to the word *AIONOS*,—speaking of the deities whom he considered immortal, unchangeable, self-sufficient, and perfectly happy,—he adds, “They continue through all *AIONA*, [eternity]. And this the ancients admirably signified by the word itself: for they call the time of each person’s life, his *AION*, inasmuch as nothing, according to the laws of nature, exists out of its limits, and for the same reason, that which comprehends the duration of the whole heaven, the whole of INFINITE time, of infinity itself is called *AIONA* [eternity], taking its name from its being always [*EINAI AEI*] immortal and divine.

wicked will go with the devil and his angels, that it will have an end, nor that it has already come to an end, nor that it is impossible in the nature of things for it to be endless. I see no reason therefore for understanding these terms, as used in relation to punishment, otherwise than in their primary and proper acceptance.

The terms under consideration are uniformly used in the scriptures to denote the longest possible duration of which the subject to which they are applied is capable and where the duration is limited the limitation is such as necessarily arises from the nature of the case. Thus when it is said "One generation passeth away, and another cometh, but the earth abideth forever,"* it seems to signify merely a long period. If the destruction of this world mentioned in the scriptures, however, denotes the annihilation of its atoms, as well as the ruin of its form and structure, then when the *earth* is said to abide *forever* we are to understand the term in a metaphorical sense; as signifying that the earth will endure for a long time compared with the period of a human generation. But if there is no reason to believe that the elements ever have been or ever will be annihilated; but after changing their form will become the materials of the "new earth wherein righteousness shall dwell," then the term is used in a literal sense and denotes endless duration.

In such other cases, as I have observed, these terms when used in a metaphorical sense they denote the *longest* period of which the subject united with them is capable. Thus when it is said of the servant whose ear was bored in his master's house, "he shall serve him *eis ton aiona forever*,"† the meaning is that he should never go free, but be a servant during the longest period in which he could be a servant; that is during his life. When Hannah devoted her child, Samuel, to the Lord "*eis ton aiona forever*,"‡ there was no limitation in her own mind. She did not intend that he should ever return to a private life. When Jonah cried out in the bitterness of his soul that the earth with her bars was about him, "*eis ton aiona forever*,"|| the term is not expressive of what it actually proved, namely, an imprisonment of three days only, but of what it was in

* Eccl. i: 4. † Ex. xxi: 6. ‡ 1 Sam. i: 22. || Jonah ii: 6.

his own painful apprehensions which were that he should *never more* see the light. Thus “an ordinance *eis ton aiona forever*,”* is an ordinance continuing through the longest time in which it can be an ordinance, that is, throughout the continuance of the whole dispensation of which it was an institute. In the same manner the “everlasting hills,”† and “everlasting mountains,”‡ denote hills and mountains that will continue to the end of the world, or as long as it is possible for them to continue. And thus when it is said “The Father will give you another Comforter that he may abide with you *eis ton aiona forever*,”|| the meaning is, that they should never be deprived of the sacred influences of the Holy Spirit. He should be their constant attendant and guide through life, be with their successors to the end of time, and afford those consolations of God which will be the eternal joy of all the saints.

According to this rule, if after this world is ended and successive duration consequently terminated, we read that the wicked shall go away into *everlasting* punishment; this term must be understood in its most extensive sense as denoting an endless duration. For with respect to the things of a future world such a duration will then evidently be possible.

This conclusion is rendered morally certain by the *manner* in which the two words *aion*, and its derivative *aionios*, translated eternal, forever, and forever and ever, are invariably used in the scriptures of the New Testament—*aion* is used in the common copies of the Greek New Testament in ninety-six instances. In fifty-five of these the word certainly means unlimited duration, either past or future, besides those which relate to punishment. And there is no case in which it is employed to designate a definite period. With respect to *aion* when governed by the preposition *eis* in which connection it is always used, when applied to the future punishment of the wicked, it uniformly denotes endless duration. It is found in this construction in sixty-one places in the Greek New Testament. In six of these places it is applied to future punishment. That, in the remaining fifty-five, it undeniably expresses endless duration, I appeal to the reader. Now if in fifty-

* Num. x : 8. † Gen. xl : 26. ‡ Hab. iii : 6. || John xiv : 16:

five instances it expresses duration without end, is it not reasonable to conclude that it has the same meaning in the six instances in which it is applied to future punishment? The phrase *eis tous aionas ton aionon* commonly rendered *forever and ever* is used in twenty-one instances in the New Testament. I believe there is not a single example of its being used to convey any other than the idea of endless duration. In eighteen instances, it is applied to the continuance of the perfections, glory, government, and praise of God the Father, the Son, and the Holy Ghost. In one, it is said of the righteous in the future world that, "they shall reign *eis tous aionas ton aionon, forever and ever.*"* In the other remaining two instances it is applied to future punishment. Is it not reasonable then to conclude that in these two instances it also denotes endless duration? Would the inspired writers have employed this phrase eighteen times to denote an absolute eternity and twice to denote that which was infinitely different, while these were the only instances in which the phrase was applied to these subjects—the perfections of God, and the future destiny of the wicked?

The adjective *aionios, everlasting*, is employed in seventy-one places in the whole New Testament. In forty-four of these it is used in relation to the future life of the righteous, and therefore is used in the endless sense. In four it is employed in relation to the perfections of God. In three it is applied to the redemption of Christ, the covenant of grace and the gospel. Here it is used in the endless sense. In eleven it relates to subjects of a miscellaneous nature. Once it is applied to the kingdom of Christ. And in seven it is used in reference to future punishment. Now in all the instances in which it relates to future time except the seven in which it is applied to future punishment, it confessedly denotes unlimited duration. Is it not reasonable then, to suppose that in these seven instances it also denotes unlimited duration? If it has not this meaning in these instances the scriptures do not decide that God is eternal, nor that the happiness of the righteous is without end, nor that the covenant of grace will always remain.

* Rev. xii.: 5.

When Christ and his apostles wrote for us a complete system of theology, if they intended to have been understood they must have *used the terms in question according to their known and established signification*, at the time they spoke and wrote. Now the Jews, especially the Essens and Pharisees, two leading sects among them, held the doctrine of the endless punishment of the wicked as is clear from the indubitable testimony of Josephus and Philo. Josephus says, "The Pharisees held that the souls of the wicked were to be punished with perpetual punishment, and that there was appointed for them a perpetual prison." He makes a similar remark respecting the doctrine of the Essens. Philo remarks that, "The punishment of the wicked is to live forever dying, and to be in pains and griefs that never cease." The same fact is also abundantly proved from Sabbinal writings and from the Tarquins. How then would the Jews understand our Lord and his apostles when they heard them freely using these terms, *everlasting*, *eternal*, *forever*, and *forever and ever*, in relation to future punishment? If the Jews, who believed in the doctrine of endless punishment, did not learn it from the scriptures of the Old Testament, but from the idolatrous nations around, as some pretend to argue, and if our Lord knew that this doctrine was false and meant to teach the ultimate restitution of the wicked to virtue and happiness, would he have spoken of future punishment in language which, according to the established usage of the day, was known to express an absolute eternity? Would he not have plainly pointed out their error as he did other errors that had been introduced. Every man in his senses must believe that by this course he designedly confirmed them in their error, or else he meant to teach the doctrine of endless punishment.

Having made these general observations, let us go into an examination of each individual passage which speaks of *everlasting* punishment. This we shall do for the purpose of showing the absurdity of those interpretations which are given to disprove the doctrine of endless punishment; of giving the true interpretation of these passages; and of showing that, taken separate, they contain internal evidence of the doctrine we are endeavoring to establish.

“The sinners in Zion are afraid, fearfulness hath surprised the hypocrites ; Who among us shall dwell with devouring fire, who among us shall dwell with *everlasting* burnings !”* The objectors to endless punishment interpret this passage as a prediction of the destruction of Jerusalem by the Romans. But it is necessary to read this with the preceding chapters only—where the army of the Assyrians is mentioned by name, to see that the subject is the destruction of that army. There is nothing said respecting the destruction of Jerusalem.

The true interpretation of the passage before us, I conceive to be this. When the rebellious Israelites saw the dreadful execution of the Divine displeasure upon the army of the Assyrians,—the angel smiting in one night eighty-five thousand chosen men, they are represented as being powerfully impressed with the fear of Jehovah and with a consciousness of having provoked him by their own revolting idolatry ; and hence they cry out in the anguish of their souls, “Who among us shall dwell with everlasting burnings !” “God’s judgments upon the enemies of Zion struck terror upon the sinners in Zion.” They saw that, if the wrath of God was such a consuming fire, working such devastation and ruin in one night, they could not endure its everlasting burnings. This opinion is confirmed by the context. From the seventh to the tenth verse, we have the consternation and distress into which Judah and Jerusalem were brought by the invasion of Sennacherih’s army. In this extremity God declares, as in the tenth, eleventh, and twelfth verses, in the most sublime strain, that he will arise and exalt himself and demonstrate that there is a God in the earth who is higher than the highest and that he will make the invading army as chaff and stubble before devouring fire, as dried and withered thorns, and as the burning of lime. He then proclaims to those who were both near and far off—to near and distant regions, and to present and future ages, to hear what he had done, and to acknowledge his power. *The sinners in Zion are afraid ; and they cry, “Who shall dwell before this devouring fire, before which so vast an army is as chaff and*

* Isa. xxxiii : 14.

stubble? Who among us shall dwell with these everlasting burnings which have made the Assyrians as the burning of lime?" In the following verses God describes the glory and prosperity of Jerusalem enriched with the spoils of the Assyrian camp. This fact utterly excludes that interpretation which makes this passage a prediction of the destruction of Jerusalem; and the passage rightly understood is a proof of everlasting punishment. It is the language of sinners in Zion, inferring the torments of everlasting fire from the terrors produced by the awful expressions of the divine displeasure exerted upon a mighty army of valiant men in the space of one night.

“And many (or the multitudes,) of them that sleep in the dust of the earth, shall awake, some to everlasting life and some to shame and *everlasting* contempt.”* The expressions of this passage must have great violence done to them before they can be applied to any thing else than the resurrection and the final judgment. It is objected, however, that this passage has reference to the destruction of Jerusalem. But I have seen no authority quoted to show that *to awake from a sleep in the dust*, is a proper phraseology to express the being put to sleep in the dust, by the Roman sword. If it be said that a moral resurrection, which took place on the day of Pentecost, be here foretold,—and that those who continued to sleep on, at last awoke to shame and everlasting contempt in the national calamities that came upon the Jews in the destruction of their devoted city; I would ask, what then were the glorious rewards, attained by those who rose to everlasting life, that were a suitable comparison to shining as the brightness of the firmament and as the stars forever? The only reward in this life which history records as received by Christians at that period was the glory of a hasty flight to the town of Pella. The Jews understood the passage before us, of the resurrection of the dead at the end of time, and Christ seems to have had reference to it when he speaks of the *resurrection of life*, and of the *resurrection of damnation*. And we may suppose that it was in this passage that the Jews relied, who were said by St. Paul to

* Dan. xii : 2

expect a resurrection both of the just and of the unjust. To refer this passage to the *resurrection*, is perfectly natural and reasonable. For under the cruel persecution of Antiochus, some basely betrayed their religion, while others bravely adhered to it. After the persecution was over, the one could not be rewarded nor the other punished. This therefore would afford the true Christian satisfaction that they both would be recompensed according to their works at the resurrection and the last judgment. And the Apostle, speaking of the pious Jews who suffered martyrdom under Antiochus, tells us that though they were tortured, yet they would not renounce their religion to obtain deliverance, because they hoped to obtain this better resurrection. "It is better for thee to enter into life halt or maimed rather than having two hands or two feet to be cast into everlasting fire."* The absurdity of referring this passage to the destruction of Jerusalem or to any temporal calamity, has been shown in another Lecture, and we wait for reasons that have not been urged for believing that the everlasting fire means any limited punishment. The same remark will apply to other instances where this passage occurs in the Gospels.

"Depart from me, ye cursed, into *everlasting* fire, prepared for the devil and his angels.—And these shall go away into everlasting punishment."† I consider this passage to express the doctrine of endless misery. The original word translated *punishment* means *torment*, or *suffering* inflicted for *crime*. The noun is used but in one other instance in the New Testament. 1 John iv: 18.—"Fear hath torment." The verb from which the noun is derived, is twice used—Acts iv: 21. 2 Pet. ii: 9. In each of these passages it denotes anguish, suffering, punishment. It does not mean simply a *state* or *condition*, but absolute, positive suffering. In regard to the meaning of the word *everlasting* in this place, we observe that the *literal* meaning of it expresses absolute eternity; and the plain and obvious interpretation of the word demands this signification. The word here used is the same in the original, as that used to express the eternal life of the righteous; if one can be proved to be limited

* Matt. xviii: 8.

† Matt. xlv: 41, 46.

in duration, the other can by the same arguments. The proofs, that the righteous will be happy forever, is the same and no other than that the wicked will be miserable forever. Now as the original word is the same in both *clauses*, and as the contrast between punishment and life is carefully preserved, he must be blinded in no ordinary degree, who will risk the interests of his soul on interpreting the same word temporary in one instance and eternal in another, of the same sentence, and in reference to the same general subject, the future destiny of man. It has, however, been contended that the punishment of the wicked here spoken of, will have an end. This they argue from the *difference* of the two subjects, from the difference of the two substantives to which the adjective is applied, and from other passages to which they refer us as parallel, where the same word is used in the same text in a sense totally different. Whatever *difference* there may be, between the two subjects there is, as we have remarked, no more evidence that the punishment of the wicked will come to an end than that the happiness of the righteous shall have an end. Whatever difference there may be between the two substantives, punishment and life, the adjective everlasting is applied to both and this so far as an antithesis can go to fix its meaning determines the word *everlasting* to mean the same when applied to punishment as when applied to life. I admit that in Hab. iii : 6, the same word is used in the same sentence in a different sense. But this passage is not parallel with the passage under consideration, for there is no such antithesis in that as in this. It has been thought by some that the everlasting ways of God denote the operations of his providence, by which the mighty potentates of Canaan were broken to pieces and their kingdoms totally subdued, and that the term everlasting in both instances is expressive merely of limited duration. But admitting that the *everlasting ways of God* are opposed to the *everlasting hills*, or that the former signifies absolute eternity while the latter denotes limited duration, still the antithesis and the subject direct us in this case to give them such an exposition; whereas in our text they direct us to the contrary. Our text is parallel to John v : 29, "Some

shall come forth to the resurrection of life and some to the resurrection of damnation ;” and we might with as much propriety contend for two entirely different meanings to the word *resurrection* in the one case as to the word *everlasting* in the other. But as this passage before us will be further noticed in a subsequent lecture, I shall make no further remarks upon it.

“But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of *eternal* damnation.”* This will be considered in a future lecture. We shall therefore omit giving any comments upon it for the present. It is so plain and pointed that it needs no comment—“to never have forgiveness” is equivalent to endless condemnation. “Who shall be punished with *everlasting* destruction from the presence of the Lord and the glory of his power.”† It is manifest that in this instance *everlasting* must apply to something beyond this life. The apostle is comforting the Thesalonians under their afflictions and persecutions which they suffered during the cruel reign of Nero and Domitian. They were directed to look forward to the final judgment, when both the believer’s *rest*, and the *recompense* of the wicked will be consummated. They were directed to look forward to that “*rest* which remaineth for the people of God,” which they would experience at the resurrection of the just,—when their persecutors and the heathen who do not acknowledge God, but worship idols, and all who do not believe the gospel of Jesus Christ, shall experience an *everlasting destruction* from the presence of the Lord and the glory of his power, ministered by the same hand that consummates the rest of the righteous. The *time* when this righteous recompense is to be made, is at the revelation of the righteous judgments of God, for then will he judge the world in righteousness. Now the heavens will retain or conceal Christ till the period of the last judgment. Then will he be revealed, so this recompense cannot be prior to the last judgment. The *misery* of those who are punished will run parallel with the line of eternity. Their *destruction* will not be the annihilation of their *conscious* being, but of their *well-being*.

* Mark iii : 29.

† 2 Thess. i : 9.

“And the angels, which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.”* It has been objected that the *fire of hell or eternal fire*, is not here meant, for the following reasons: First, Peter mentions the case of Sodom and Gomorrah, but says nothing respecting their going to hell—but this does not prove that Jude has not. Shall we reject the testimony of one inspired writer because all have not testified in the same words to the same point? Again, it is objected that Sodom and Gomorrah were set forth as an example, if the example were in a future state, for an example must be visible to be of any effect. But cannot a fact which is known by sufficient testimony affect us as an example, unless we witness the fact with our own eyes? If so, the example of Christ can be no example to us. The testimony of the passage then remains unimpaired. In the passage we have a recital of the former judgments of God upon sinners with a design to awaken those to whom warning is given in the Epistles. The apostle reminds them of the fall of the angels who kept not their original office, but forfeited it by some misbehavior. They left their proper station, rebelled against their Creator and Sovereign Lord, and thought to have usurped the throne of Omnipotence. Hence God drove them out of Heaven, notwithstanding their power and numbers, and reserved them ever since, in everlasting chains of confinement, under darkness, unto the judgment of the great day to be punished. The design of introducing the fall of angels in this connection is to show how impossible it is for those who rebel against God, to effect their escape. Are angels *reserved*, and shall sinful man *escape*! In illustrating the same point, the apostle also introduces Sodom and Gomorrah and the cities around them who are set forth as an example of that terrible punishment which is to be inflicted on the wicked at the general judgment, *having under-*

* Jude 6, 7.

gone the punishment of an eternal fire, a fire whose effects will be eternal. Thus will all the ungodly be punished with eternal fire at the general judgment—the consideration of which should lead them to speedy repentance. This I conceive to be the import and design of this passage.

“These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved forever.”* The persons spoken of in the context are false teachers who privily introduce destructive heresies, denying even the Lord who bought them,—who bring upon themselves swift destruction,—whose punishment threatened of old lingereth not, and whose destruction slumbereth not,—whom the Lord will keep in ward to the day of judgment to be punished,—as he spared not the angels who sinned, but with chains of darkness confining them in Tartarus, delivered them over to judgment, and as he did not spare the old world, and as he punished the cities of Sodom and Gomorrah. After heaping upon them a number of opprobrious epithets he adds *for whom the mist of darkness is reserved forever*. Surely there is nothing in these epithets that would lead us to conclude that their punishment was some temporal calamity only. The *blackness of darkness* signifies a state of disconsolate misery. Here it denotes the punishment of the wicked after the judgment, which our Lord also has represented by being *cast into outer darkness*.† Should any one however contend that this punishment of the false teachers was experienced in this life, he is required to show in what historical fact they experienced temporal calamities that were fitly represented by the mists of darkness forever, and by the casting down to hell the angels that sinned.

“And the smoke of their torment ascendeth up forever and ever.”‡
 “And they said Alleluiah, and her smoke rose up forever and ever.”§
 “And the devil that deceived them was cast into a lake of fire and brimstone, where the beast and the false prophet are and shall be

* 2 Pet. ii: 17. † Matt. viii: 12. ‡ Rev. xiv: 11. § Rev. xix: 3.

tormented day and night forever and ever.”* It is objected that “these passages have respect to punishment in a future state of existence.” But no reason is assigned why we may not understand them as a proof of everlasting punishment in the world to come. They have been so understood by our ablest and best divines, and no comments of my own upon them will render the grand truth they exhibit more manifest. I have now finished the examination of the particular passages in which these words and phrases are found in application to punishment. I shall therefore proceed to lay before you a concise view of the forms of speech in which endless punishment is taught in language equally explicit as in the terms *everlasting*, *eternal*, *forever*, and *forever and ever*. But these we shall reserve for consideration in a future lecture.

* Rev. xx: 10.

LECTURE II.

SAME SUBJECT CONTINUED.

John iii: 36.—*He that believeth on the Son hath everlasting life : and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.*

SENSE and reason cannot make us acquainted with any thing in the great concerns of eternity. It is hence evident that if we become at all conversant with the realities of the future world, it must be through some medium wholly distinct from those by which we become conversant with the things of the present world. Reason and sense, in this case, can be of no avail. They soon find a limit to their powers, and set down bewildered and exhausted. What we need in this situation is, “ the substance of things hoped for and the evidence of things not seen.” We want a hand which can lift the veil and show us the things which eye hath not seen, nor ear heard, and of which the heart of man has formed no conception. The *faith* which is produced by the Holy Spirit of promise, supplies our manifold defects in reference to these things. It is like the telescope to the natural eye,—it brings near in their real magnitude, importance, and proportion, the objects of the invisible world. It introduces us into the heaven of heavens, unlocks the mystery and unfolds the book of seven seals.

Such a faith implies a right temper of heart, and is connected with eternal life. To exercise this faith in reality, is to rely upon the TESTIMONY of God. It is cordially to credit the account which God has given of himself, of ourselves, of sin in its nature, effects, and consequences, of Christ, of earth, heaven, and hell. This faith

is not an assent of the understanding only, but of the passions, will, and affections. Belief is expressly said to be *with the heart*. "If thou shalt confess with thy mouth the Lord Jesus, and believe in *thine heart*, that God hath raised him from the dead, thou shalt be saved." "With the *heart*, man believeth unto righteousness." "If thou believest *with all thine heart*, thou mayest."

A lifeless, tame, unmeaning assent, will avail nothing but to mock God, and increase our guilt and condemnation. To believe in Christ is to confide in him, rely upon him, and trust to his merits and promises for salvation. It is to go to him as a lost and ruined sinner, undone as to any help in ourselves, or in any created arm,—to act towards him as the Saviour of lost men, and to look to him only for salvation. God has wisely ordered, that the reception of Christ, should be the turning point of salvation. Those who thus believe have everlasting life. They are in possession of that which is a recovery from spiritual death, and which shall result in eternal life in heaven. Heaven is begun on earth. Piety is the same in kind here, that it will be there; only it will here be purified, expanded, and perfected. It is here life begun, that will be matured in the full and perfect bliss of heaven.

But he that has not this evangelical faith, shall not see life. He shall never enjoy true happiness in this world nor in the world to come. He shall never enter the kingdom of heaven. *The wrath of God*, or his opposition to sin in its fruits and effects in this and the coming world, abideth on him. This implies that the unbeliever is now under the wrath of God. It implies also that it will always remain upon him. It will remain or abide there as its proper dwelling-place. Now since every avenue into the kingdom of heaven, and every way of escaping the wrath of God are closed, except by the Lord Jesus Christ, those who will not believe must enter the world of spirits as they are; and there they must receive the wages of sin, reap the fruit of their doings, and bear unpitied and alone all that God may choose to inflict as the expression of his sense of sin. Such is the miserable condition of the sinner, yet they will not come unto Christ that they might have life. They

will not believe the record that God has given of his Son. They choose to remain in this state and encounter all that is fearful and dreadful in the wrath of Almighty God, rather than come to Christ who has died to save sinners, and who will bless and save eternally all who believe in him. Dire infatuation! How does sin blind the minds of them who do not believe! But why this neglect and unwillingness to believe in Christ? It is owing to the want of a right disposition of heart. Many of the truths of the Scriptures are so contrary to the pride and lusts of the natural heart, and demand such a sacrifice of prejudices and passions, that the wicked will not believe them; and to quiet their consciences, they, however discordant their doctrines in other respects, embrace a scheme of religious faith, the tendency of which is to diminish the sinner's fear of the divine displeasure, and remove his expectation of endless punishment. But when the light of this fact darts her rays into the dark mind of the sinner, he is disturbed; hence he assails this doctrine and endeavors to disprove it. And he is very apt to conclude that if he can show that the terms "everlasting," "eternal," "forever," and "forever and ever," are sometimes used to denote a limited duration, they entirely overthrow the doctrine of the endless punishment of the wicked. But this consolation, like their hope, rests upon a foundation of sand. Strong and even decisive as I think the argument is, which is derived from these, I am far from believing that they furnish the only, or even the chief source of evidence in support of the doctrine we are endeavoring to establish. There are other passages which convey the idea of unlimited duration, (if it can be conveyed by human language), and there are many forms of speech in which I conceive the eternity of future punishment is expressed not less decisively than in the terms we noticed in the preceding Lecture. In proof of this, I remark,

II. THAT THE ENDLESS PUNISHMENT OF THE WICKED IS TAUGHT IN ALL THOSE PASSAGES WHICH DESCRIBE THE FUTURE STATES OF MEN IN CONTRAST. "Men of this world who have their portion in this life, and whose belly thou fillest with thy hid treasure: as for me, I will behold thy face in righteousness: I shall be satisfied when

I awake in thy likeness.—The hope of the righteous shall be gladness, but the expectation of the wicked shall perish.—The wicked is driven away in his wickedness; but the righteous hath hope in his death.—I have seen the wicked in great power, and spreading himself like a green bay tree: yet he passed away, and lo, he was not; yea I sought him, but he would not be found.—Mark the perfect man, and behold the upright, for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off.—The righteous shall be in everlasting remembrance.—The desire of the wicked shall perish.—Say ye to the righteous, it shall be well with them, for they shall eat of the fruit of their doings.—Woe unto the wicked! It shall be ill with him, for the reward of his hands shall be given him.—And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Then shall ye return, and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.—He will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.—Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.—Not every one that saith Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Many shall come from the east, and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast into outer darkness, there shall be weeping and gnashing of teeth.—The field is the world; the tares are the children of the wicked one: the enemy that sowed them is the devil: the harvest is the end of the world: the reapers are the angels,—as therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all *things* (or *scandals*) that offend, and them which do in-

iquity, and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.—Then shall the righteous shine forth as the sun in the kingdom of their Father.—Again: the kingdom of heaven is like a net, that was cast into the sea, and gathered of every kind : which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world. The angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire : there shall be wailing and gnashing of teeth.—And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. —For the time is come, that judgment must begin at the house of God ; and if it first begin at us, what shall the *end* be of them that obey not the gospel of God ? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear ?—Well done, thou good and faithful servant : thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord.—And cast ye the unprofitable servant into outer darkness ; there shall be weeping and gnashing of teeth.—Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite his fellow-servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And shall cut him asunder, and appoint him his portion with the hypocrites ; there shall be weeping and gnashing of teeth.—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment but the righteous into life eternal.—He that believeth,

and is baptized, shall be saved ; but he that believeth not shall be damned.—He that believeth on the Son hath everlasting life ; and he that believeth not the Son shall not see life ; but the wrath of God abideth on him.—Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock ; and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not : for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand ; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell : and great was the fall of it.—Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things ; but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed ; so that they which would pass from hence to you cannot ; neither can they pass to us that would come from thence.—Marvel not at this ; the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.—Blessed are ye poor : for yours is the kingdom of heaven. Blessed are ye that hunger now : for ye shall be filled. Blessed are ye that weep now : for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day and leap for joy : for, behold, your reward is great in heaven. But woe unto you that are rich ! for ye have received your consolation.—Hath not the potter power over the clay, of the same lump, to make one vessel unto honor and another unto dishonor ? What if God, willing to show his wrath, and make his power known, endured with much long suffering the vessels of wrath fitted to destruction ; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory ?—The Lord knoweth them that are his. But in

a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor.—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.—That which beareth thorns and briars, is rejected, and is nigh unto cursing; whose end is to be burned. But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.—Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.—He that overcometh shall inherit all things; and I will be his God and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death.—He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.”*

These passages which I have now quoted, I consider as designed to express the final destiny of both the righteous and the wicked. That they do express the final conditions of men, their endless happiness or misery, will appear from the following considerations. It is very generally admitted by those who deny the doctrine of endless punishment, that there will be no successive duration to the righteous; that when they leave this world they enter upon a final

* Ps. xvii. 14, 15. Prov. x. 28.—xiv. 32. Ps. xxxvii. 35—38.—cxii. 6—10. Isa. iii. 10, 11. Dan. xii. 2. Mat. iii. 18. Mat. iii. 12. Luke iii. 17. Mat. vii. 13, 14, 21.—viii. 11, 12.—xiii. 33—43. Mat. xiii. 47—50. Mat. xxv. 10—12. Pet. iv. 17, 18. Mat. xxv. 21, 30. Mat. xxiv. 45—51. Mat. xxv. 34, 41—46. Mark xvi. 16. John iii. 36. Mat. vii. 24—27. Luke xvi. 25, 26. John v. 28, 29. Luke vi. 22, 24. Rom. ix. 21—23. 2 Tim. ii. 19—21. Gal. vi. 7, 8. Heb. vi. 8, 9. Rev. xxii. 14, 15,—xxi. 7, 8. Rev. xxii. 11.

and everlasting state of happiness. But were it generally denied, this denial would not invalidate the divine testimony. Nothing can be more evident than the fact that the inspired writers of both the Old and New Testament had a belief in the doctrine of a future state and a hope of enjoying its felicities immediately after the termination of their earthly pilgrimage. They speak decisively of their expectation of it; and of the consolation the prospect afforded them under their sufferings. And they have exhibited this doctrine as a ground of consolation to all true believers. Now it must be manifest to every student of the Bible that this final state of the righteous is here presented in strong and pointed contrast with the future state of the wicked. If this state of the wicked was not of course *final*, it would not, in such a number of instances, and in such a variety of forms of expression, be *contrasted* with the final state of the righteous. In this case it would not be a *contrast*. But in the passages above quoted there is precisely the same proof that the wicked will be miserable forever, that there is that the righteous will be happy forever. If one can be proved to be unlimited in duration, the other can by the *same arguments*. These representations are not merely convincing, they are overwhelming. These eternal states exert a reciprocal influence, in showing forth the glory of heaven and the misery of hell.

Again, no one of these passages give any intimation of *any other state following this*, in which they present in contrast the happiness of the righteous and the misery of the wicked. Were not the present a term of probation for the rewards of eternity; and were not the soul capable of exerting its powers and faculties in a state of separation from the body; and did it not immediately on leaving the body enter into a state of happiness or misery; and were the punishment of the wicked of limited duration only, and designed as a kind of discipline to correct their evil dispositions and vicious habits; and were all men to be eventually restored to purity and happiness we should have expected that something like this would have been intimated when the future states of men are described. But nothing like this occurs in any of the foregoing passages, nor in

any other. And shall we presume to build a theory of religious truth upon the mere silence of revelation? Shall we presume to advance as a doctrine of the Bible a sentiment, for the support of which we have neither precept nor example?

But once more: The *phraseology* of the foregoing passages, or of a greater part of them, is *inconsistent with any other state following that which they describe*. On the supposition that salvation had been appointed as the ultimate portion of all men; then the men of *this world* had not had their portion in *this life*, but would equally with the righteous behold the face of God in righteousness, and be *satisfied* in his *likeness*. Their *expectation* of a glorious immortality would not *perish*, but end in gladness; and though driven away in their wickedness, yet they would have hope in their death, and this hope would not prove illusive. Though transgressors shall be destroyed, and the *end* of the wicked cut off, yet their *end* shall be *peace* as well as that of the perfect and upright man. The desire of the wicked for endless bliss, shall not perish, but be gratified. Though it is said that some of the multitudes who sleep in the dust of the earth shall awake to everlasting life, and others to shame and everlasting contempt, and though the antithesis determines the word *everlasting* to mean the same when applied to shame and contempt as when applied to life; yet on the hypothesis which we are opposing, the wicked who sleep in the dust of the earth shall eventually awake to everlasting life equally with the righteous. The broad way, our Saviour tells us, *leadeth to destruction*. Now if he believed and taught the final salvation of all men, would he not have honestly told his hearers that there is no way to destruction (or divine punishment after death), and that, of course, none are in danger of going there; and instead of saying *strait* is the *gate* and *narrow* is the *way* that leadeth unto life, and few there be that find it, would he not have declared the more cheering and benevolent idea that the *gate* of heaven is *wide* and that *all* will eventually *find it*? On this principle all shall enter the kingdom of heaven, whether they do, or do not the will of God. The tares will *not* be gathered and bound in bundles to be burned, but will be changed into wheat, and gathered into the

barn. Those who offend and do iniquity shall shine forth in the kingdom of God as well as the righteous. The *cursed* as well as the *blessed* shall inherit the kingdom of God, which, by the way, was also prepared for *them* from the foundation of the world. They shall not go away into everlasting punishment but into life eternal. Those who believe not in Christ shall not perish, but have everlasting life as well as those who believe in him. On this principle, to come forth to the resurrection of damnation is the same as to come forth to the resurrection of life. Those who have received their consolation in this life, and on whom the Son of man hath pronounced a woe, will share in his beatitudes and receive a great and glorious reward in heaven. Though the sinner reap corruption, as the fruit of his sowing to the flesh, yet that corruption shall not be the opposite of everlasting life, since it will issue in it. Though they bear briers and thorns, yet their *end* is not to be burned, but to obtain salvation. Whoremongers, and sorcerers, and idolaters, and all liars, shall not have *their part* in the lake which burneth with fire and brimstone, but shall inherit all things, and shall have equal right to the tree of life with those who obey the commandments of God. Thus we see, that the phraseology of the foregoing passages is inconsistent with any other state following that which they describe.

From these considerations, it appears that these passages are designed to express the final state of men. If so, they in effect express the endless punishment of the wicked: for if the description here given of the portion of the wicked, denotes their final state, there is no possibility of another state succeeding it. And this truth the sacred Oracles invariably teach. They represent man as being placed in this world on trial for the rewards of eternity, and that he will here receive that impress of character which will remain forever. It is on this ground that the spirit of inspiration urges us to *do with our might what our hand findeth to do*, and assures us *that the night cometh wherein no man can work*. If our present character will have no influence on our future destiny, why this preparation? why this discipline of our moral nature? why this moulding our hearts to sobriety and devotion? why our Saviour's tears over his incorrigible enemies? why the solicitude of the apostles

for the salvation of men? and why the joy of angels over repenting sinners? The Scriptures invariably express and imply, that at the winding up of all earthly scenes, the final states of men will be unalterably fixed.—“He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still.” All who contend for a successive duration acknowledge that there will be a period when the states of all rational creatures will be fixed forever. This period I conceive to be at death, but if it be not till after the last judgment, those that are then unholy and filthy must remain so still. There will be no change in their character. The Psalmist asks in language which implies a strong negation, “Wilt thou show wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave, or thy righteousness in the land of forgetfulness?” Those then who enter the future state in an unholy character, must retain that character forever; and of course must be excluded from heaven, for *“nothing unclean shall be admitted there; without holiness no man shall see the Lord; and except a man be born again he cannot see the kingdom of God.”* The scriptures have in no single instance given us the most remote hint, that God will ever vouchsafe his mercy and grace to those who die in their sins, or that he will annihilate his rebellious creatures; but every thing warrants the opposite conclusion. Consequently the allotments of the righteous and the wicked will be as far asunder as heaven and hell, as unlike as endless joy and endless sorrow.

Whoever then hopes to enter heaven without a preparation for it in the present life, will meet with an awful disappointment.

“Pure are the joys, above the sky,
And all the region peace;
No wanton lips, nor envious eye,
Can see, or taste the bliss.

Those holy gates forever bar
Pollution, sin, and shame;
None shall obtain admittance there,
But followers of the Lamb.”

Nor let it be imagined that God will interpose at the hour of death and by an exertion of his power and benevolence destroy the principles of sin, and take the wicked up to the joys of heaven. Such an inference in every individual case would imply a continued miracle, and would subvert the established order of the divine government; as it would supercede the necessity of all those moral instructions and moral preparations which God has appointed for rendering his people "*meet for the inheritance of the saints in light*;" and would prevent the moral renovation of the world which is now being gradually effected by the combined exertions of those who are the "*light of the world*," and the "*salt of the earth*." It is true the mercy of God is infinite, and no abandoned sinner need despair while he remains within the confines of the present state. But if he pass from time to eternity under the power of revengeful and depraved passions, he has no ground to hope that he will ever afterwards be admitted to the felicity of heaven. He must go away into everlasting punishment.

I remark:

III. THAT THE PUNISHMENT OF THE WICKED IN THE FUTURE WORLD, IS SOMETIMES SPOKEN OF IN THE SCRIPTURES BY A NEGATIVE FORM OF EXPRESSION; AND THEN THE IDEA CONVEYED IS, THAT IT WILL BE ENDLESS.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall never be forgiven him neither in this world, neither in the world to come.—Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence.—He that believeth not the Son, *shall not see life*, but the wrath of God *abideth* on him.—I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.—Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with man-

kind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.—Now the works of the flesh are manifest, which are these ; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, strife, wrath, seditions, heresies, envyings, murders, drunkenness, revellings, and such like : of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God.—He that showed no mercy shall have judgment without mercy.—Without holiness no man shall see the Lord.—And shall *utterly perish* in their own corruption.—That which beareth thorns and briers is *rejected*.—As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom, all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth.—Blessed are they that have right unto the tree of life. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.—And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”*

A multitude of other passages might be adduced which expressly assert, that the wicked shall suffer a final and everlasting privation. But those which I have now cited are sufficient for our present purpose. When the divine authority of the Scriptures is recognized, a single assertion is sufficient to determine the truth of any fact, or the reality of any doctrine.

This negative form of expression is often used in the Bible to denote the eternity of the Divine existence—*Thy years shall have no end* ; the eternity of the Redeemer’s kingdom : *his dominion is an everlasting dominion, which shall not pass away* ; and the endless

* Matt. xii. 31, 32. Luke xvi. 26. John iii. 36.—viii. 21. 1 Cor. vi. 9, 10. Gal. v. 19—21. James ii. 13. Heb. xii. 14. 2 Pet. ii. 12. Heb. vi. 8. Matt. xiii. 40. Rev. xxii. 14. Rev. xxii. 19.

duration of the happiness of the saints : *a crown of glory that fadeth not away ; a kingdom that cannot be moved ; an inheritance that fadeth not away.* May it not then prove with equal clearness, that the future punishment of the wicked will be endless ? If all future good is denied to the wicked ; if those who blaspheme against the Holy Ghost, shall *not* have forgiveness to all eternity, but shall be subjected to endless damnation ; if some shall *not* see life, but the wrath of God *abideth* on them ; if those who die in their sins, are *never* to come where Christ is ; if those who are guilty of committing such acts, as are enumerated by the apostle among the works of the flesh, *shall not* inherit the kingdom of God ; if their *end* is destruction ; and their *portion*, judgment *without mercy* ; then unquestionably a portion of mankind will fail of salvation, and be finally lost. To be excluded from all future good, comprises a reprobation that is final. Do not, my impenitent hearers, think lightly of such an exclusion ! How should this awaken in you the deepest anxiety, to think of an eternal separation from God and heaven ! How could you bear to hear the voice of your Sovereign Judge pronounce the sentence upon you, *Depart ye cursed !* Think not that you may resign the hope of heaven, and yet reckon upon some lower felicity that will meet your expectations and satisfy your desires. In this case, there is no wide range of objects amid which you may make your choice. The objects of choice are only two. If you consent to forego the bliss of heaven, you must endure the pains of hell forever. If you seek a substitute for heaven—hell is the only alternative.

I remark,

IV. THAT THE ENDLESS PUNISHMENT OF THE WICKED IS ASSERTED BY IMPLICATION ; OR BY FORMS OF SPEECH WHICH IMPLY THIS DOCTRINE. All the doctrines and precepts, invitations and commands, promises and threatenings of the Bible, imply rewards to the righteous, and punishment to the wicked. All the expressions of love and favor to the righteous, imply hatred and wrath to the wicked. The argument from this source deserves, and I hope it will receive your candid and serious attention. When it is said

that "The men of this world have their *portion* in this life,"* is it not implied that there is no portion for them in the future life: that their portion and enjoyment are confined to this life?

"Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him—though while he lived he blessed his soul. He shall go to the generation of his fathers; they *shall never see light.*"†

"I was envious at the foolish when I saw the prosperity of the wicked.—Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places. Thou castedst them down into destruction."‡ This destruction was not the death of the body, nor any temporal calamity. For the mystery of Divine Providence, of which the Psalmist had been speaking, was, *that the wicked were in prosperity all their days, that they had more than heart could wish, and that there were no bands in their death.* Their being cast down to destruction, and being utterly consumed with terrors, must refer to something which takes place after death.

When it is said that "God so loved the world that he gave his only begotten Son, that whosoever *believeth* on him should not perish but have *everlasting life*,"|| is it not implied that those who do *not* believe shall perish, and that thus *to perish*, being the opposite of everlasting life, must be equivalent to endless misery?

"I pray for them, I pray not for the world."** There is then a world of people for whom Jesus did not pray. We are not to suppose that the term *world*, refers simply to all wicked men, for Christ prayed "that the world may believe that thou hast sent me," and on the cross he prayed for his crucifiers, and murderers; nor does the term refer to the Gentiles in distinction from the Jews, but to the *non-elect* as opposed to the elect. For them, Christ in his ever-prevalent intercession, does not pray. He intercedes only for those who should believe on him, and were given to him in the covenant

* Psalm xvii. 14. † Psalm xlix. 16—19. ‡ Psalm lxxiii. 3, 17, 18.

|| John iii. 16.

** John xvii. 9.

of redemption. If there are some then for whom Christ does not pray, there are of course some who will not share in the benefits of his mediation, without a participation in which they cannot be saved. Harmonizing with this idea is 1 John v. 16. "If a man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for a sin which is not unto death. There is a sin unto death. I do say that he shall not pray for it." By the sin unto death, we are to understand a sin obstinately continued in and never repented of, the punishment of which is to end in his eternal death. But why not pray for those who commit this sin if their salvation be possible, nay certain? Does God forbid his people to pray for those whom he is willing to admit to his heavenly kingdom? If their salvation be possible, I presume no sufficient reason can be given why we should not pray for it.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich towards God."* From this instructive parable, we learn the folly of providing a large superfluity for a future continuance on earth, to the neglect of making provision for the world to come, into which we may be immediately hurried, and where we must exist forever. But if all are to be finally saved, wherein was that man a fool for placing his affections and dependence for happiness on his abundant earthly portion, to the neglect of being rich towards God? On that supposition, he would be just as sure of being rich towards God forever as he would, if he had not loved, and idolized his earthly treasures. On the supposition of the salvation:

* Luke xii. 16—21.

of all men, the rich do by no means receive their consolation in this life, but they are to receive infinitely the greatest consolation in the future life.

“Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in the day of slaughter; ye have condemned and killed the just, and he doth not resist you. Be patient, therefore, brethren, unto the coming of the Lord.”* Here is a tremendous implication of punishment, coming upon the rich men who oppress the poor. They were bid to weep and cry bitterly, on account of the miseries that were coming upon them, when the Lord should come and give them the due reward of their deeds.

“Woe unto you that are rich, for you *have received* your consolation.”† Does not this imply that there is no more consolation for them hereafter? If not, how could they have received the consolation which they had sought, and which they had had reason to expect? And why was a woe pronounced upon them?

“For yourselves know perfectly, that the day of the Lord cometh as a thief in the night. For when they shall say, Peace, and safety,—then, sudden destruction cometh upon them; and they shall not escape.”‡ The apostle is referring his brethren to the particular season at which Christ will come to judgment. He told them that they knew that his second coming would be sudden and unexpected, and would occasion great consternation to the wicked. He also assured his brethren, that the destruction which would then come upon the ungodly, would admit of no escape, or remedy. *They shall not escape the terrible judgment and punishment* of that dread day of the Lord. Does not this imply an infliction of God’s anger, which will last as long as their existence?

If repentance be absolutely necessary in order to salvation, and if it be *impossible* to convert to the saving faith of the gospel, those who after being made acquainted with all the proofs by which God had thought fit to establish Christ’s mission, should think him an impostor and renounce his gospel;|| then there are some whose sal-

* James v. 5, 6. † Luke vi. 24. ‡ 1 Thess. v. 2, 3. || Heb. vi. 4—6.

vation is impossible—since it is impossible to renew such to repentance, it is impossible that they should be saved.

“If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.”* Now if there be *no more, or no longer*, a sacrifice for the sin of those who with a full and fixed resolution despise and reject Christ, the only Saviour; despise and reject the Holy Spirit, the only sanctifier; and despise and renounce the only way of salvation; and who do this with an obstinate and malicious intent, after they have known and professed the Christian religion; this must be the same thing as the sacrifice offered by Christ which is the only medium of a sinner’s salvation being of no saving effect, because the death of Christ was not appointed to expiate such a sin, and because it is never repented of, and there being no sacrifice, and no repentance, there can be no satisfaction, and consequently no pardon; else a fearful looking for of judgment and fiery indignation would not be the inevitable doom of these wilful adversaries of God. And if the judgment and fiery indignation, which shall devour the adversaries, remain for them, they must suffer without a probability of escape.

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in *that day*, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: Depart from me ye that work iniquity.”† The *day* here referred to must mean the last day, the day of judgment, the time when the pretenders to prophecy and piety will be judged and rewarded. It appears, from this whole passage, that many after having made great attainments, and great professions in religious life, will not enter heaven but will be addressed by a—*Depart from me*. But suppose the

* Heb. x. 26, 27.

† Matt. vii. 21, 22, 23.

phrase, *Kingdom of God*, here used, denotes what the objectors to endless punishment tell us, viz., a spiritual life. Then we have hypocrites earnestly desiring to be christians, but forbidden to come to the desired privilege. And when in this life did the Lord ever refuse any, who sought admittance into his favor, on the ground that they had been workers of iniquity? Is he not willing that all should come to repentance and the knowledge of the truth? Has he excluded any who do not exclude themselves?

When we read such passages as these, "Looking diligently, lest any man fail of the grace of God;"* "How shall we escape, if we neglect so great salvation;"† "What is a man profited if he shall gain the whole world and lose his own soul;"‡ is it not implied that those who are not diligent to secure an interest in the favor of God, but neglect the salvation which the gospel reveals, and seek the world to the neglect of the future well-being of their souls, shall not be saved, shall fail of the grace of God, and shall lose their souls?

"What is a man profited if he shall gain the whole world and lose himself, or be cast away."|| If some men be lost, or cast away, they cannot all be saved. A man may lose his health, his property, his reputation, and even his natural life, and yet in fact be saved—from everlasting perdition. But if he be lost so as to be *cast away*, he cannot be finally saved.

"He that believeth and is baptized shall be saved, and he that believeth not, shall be damned."** Here salvation is offered only on condition of believing; and that not a salvation from the destruction of Jerusalem, for it was a condition to be proclaimed to all the world, till time should be longer. *Go ye into all the world and preach the gospel to every creature. He that believeth* (in all the world) *shall be saved, and he that believeth not shall be damned*,—shall be condemned by God, and cast off from his presence. This obviously implies that the unbeliever will be adjudged to be guilty, by God, in the day of judgment; that he will deserve eternal death, and that

* Heb. xii. 15.

† Heb. ii. 3.

‡ Matt. xvi. 26.

|| Luke ix. 25.

** Mark xvi. 16.

he will be cast out into a place of endless woe. Is it asked how it can be *just* in God to condemn men forever for not believing the gospel? We answer: God has a right to appoint his own terms of mercy. Man is a sinner, and has no claim on God for salvation. He knowingly, and willingly, rejects that method of salvation which God has appointed. He despises and contemns the gospel. And it is owing to his love to sin, and hatred to God, that he does this. Now as he has no confidence in God, does not believe that he is worthy of supreme love, and does not seek his favor, he must be wretched. As he rejects God he must go into eternity without a Father and a God. As he has no source of comfort in himself, and as he is now deprived of those earthly objects from which he derived all his happiness in this life, he must die forever. There is no being in eternity but God that can make man happy, and without his favor the sinner *must* be miserable. "Consider this, ye that forget God, lest he tear you in pieces and there be none to deliver" you out of his avenging hand.

The remaining Scripture proofs which I shall bring on this subject will be considered in the following Lecture. In the meantime I hope you will consider seriously the preceding testimony. Be not so unwise as to yield to the dictates of mere feeling on this subject. It is a matter to be decided not by the wishes of men, but by the testimony of God. To this then, as the only source of evidence, be your appeal. If the doctrine is taught here, that the punishment of the wicked will be eternal, remember that heaven and earth shall sooner pass away, than one jot or tittle of what Jehovah has threatened shall fail of being accomplished. And if this doctrine be true it will seriously affect your eternal destiny. O then come to the sacred Records divested of all prejudice, and every prepossession, that you may obtain full information on this point. You are immortal beings, and can you feel otherwise than anxious to acquire the most correct information that can be obtained, respecting that world which is to be your everlasting abode? The prudent man looketh well to his going. Permit me as one who

loves your souls, to intreat you to ponder the paths of your feet
Self-deception can profit you nothing.

The Scriptures are able to make you wise unto salvation. Go to the Bible with humble prayer, and in the spirit of sincere inquiry, and it will point you to the heavenly city. It will open to you the bottomless pit, and show you the quenchless flame and the undying worm. It will point to the blood which can cleanse from all sin. Seek then sincerely to know the truth ; and remember that God has said of those who love not the truth, they shall be given up to strong delusion to believe a lie that they might be damned, because they believed not the truth, but had pleasure in unrighteousness.

“Ye sinners seek his grace,
Whose wrath ye cannot bear—
Fly to the shelter of his cross
And seek salvation there.”

E

LECTURE III.

SAME SUBJECT CONTINUED.

Gal. vi: 7, 8.—*Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.*

THE solemn warning here given is of the highest practical importance. Perhaps there is nothing to which depraved creatures are more addicted, though nothing be more dangerous, than to form an erroneous judgment or receive a false impression of our state, character, and conduct. It is from this predilection in favor of something that shall prophesy good concerning them, that the truth is rejected and those doctrines and systems of religion embraced, which flatter their pride, and strengthen their hands, that they should not turn from their wicked way. The human heart loves to be soothed. The pleasing sound of *peace, peace*, though there be no peace, will be gratefully received. Such characters are they “which say to the seers, See not, and to the prophets, prophesy not unto us right things—speak unto us smooth things, prophesy deceits.” But let us not deceive ourselves, God will not be mocked. For as in the natural, so in the moral world, “whatsoever a man soweth, that shall he also reap.” According as we behave ourselves now, so will our account be in the great day. All that is done in this life is preparatory to another. The present is

our seed-time ; in the other world will be the great harvest. And as the husbandman reaps in the harvest according to the nature and measure of seed that he sows, so our joys and sorrows in a future world will bear a relation to that which is wrought in this. "If we sow to the flesh, we shall of the flesh reap corruption." Those who live a carnal, sensual life, who, instead of devoting themselves and their all to the glory of God, and the good of others, spend their time in the *works of the flesh*, must expect no other fruit from such a course than *destruction*. Between unrepentant guilt here, and misery hereafter, there is an unalterable connection. The fruit which arises from sowing to the flesh is termed *corruption*. This word does not signify the destruction of being, but of well-being ; and the enduring of tribulation, and anguish, and everlasting despair. This destruction must be the opposite of everlasting life, for it is contrasted with it ; and what can this be short of eternal death ? I trust, my hearers, that I shall not weary your patience by dwelling upon this subject, for if the doctrine which we are discussing be true, it is a truth of the greatest moment. Permit me then to remark,

V. THAT THE ENDLESS PUNISHMENT OF THE WICKED IS TAUGHT IN THOSE TEXTS WHICH EXPRESSLY ASSERT THAT SOME WILL BE FOREVER EXCLUDED FROM HEAVEN. "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme : but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation,"* In this place, as in Matt. xii. 31, 32, Jesus proceeds to state the awful nature and tremendous consequences of the sin against the Holy Ghost. This sin consists in an obstinate and wilful ascription of the miraculous powers of Jesus Christ to demoniacal agency. Those who, when they saw the miracles of Jesus, and his apostles, and could not resist the conviction that they were real, refused to yield to his authority, and ascribed his works to the agency of the Prince of the devils, rejected the strongest possible evidence of the truth of the Christian religion, and insult-

* Mark iii, 23, 29.

ed and abused the Holy Ghost, that very spirit by which Jesus wrought his miracles. That this was what was intended by this sin is clear from Mark iii. 30. "Because they said he hath an unclean spirit." This sin was manifestly against the Holy One; it was reproaching the divine character, charging it to be in league with Satan, and blaspheming the power of God displayed in the miracles he wrought. This sin could never be forgiven. St. Matthew tells us that, "it shall not be forgiven in this world nor in the world to come." It is well known "the world to come," according to the notion of the Jews, was a world without end, extending from the commencement of the reign of the Messiah on through eternity. That this is the meaning of the phrase, and that it implies the impossibility of forgiveness to the sinner to all eternity, is confirmed by the testimony of Mark, who says that "he hath never forgiveness, but is in danger of *eternal damnation*." It means then, not the future age or dispensation known among the Jews as the world to come, but it means that the guilt will be unpardoned forever; that such is the purpose of God that he will not forgive a sin so direct, awful and presumptuous—a sin committed under such aggravated circumstances. Those, who committed this sin, refusing to profit by the best means which infinite wisdom and boundless compassion had devised to make them wise and happy; blaspheming the miraculous powers of Christ; persecuting and otherwise injuriously treating his Church; apostatizing from the truth, and turning to sensual gratifications after having enjoyed great religious advantages, obtained much light, felt strong convictions and made some progress in reforming their conduct; and adding to all their other crimes that of final impenitence, must leave this world wholly unprepared for the next, and suffer the full penalty of unrepentant guilt.

Let there be whatever uncertainty there may as to the precise meaning of the word *eternal*, in this instance, still the true meaning of the passage is settled by the other branch of the sentence; "hath *never* forgiveness." It is equivalent to John x. 28: "I give unto them eternal life and they shall *never* perish." Were there any uncertainty as to the precise meaning of the word *eternal* here,

still the other member of the sentence would render its meaning perfectly clear, for that must be endless life which is equivalent to their never perishing; and by the same rule, that must be endless damnation which is directly the opposite of their ever being forgiven. If this passage does not express the idea of endless punishment, what language can express it? To guard the mind against the idea that a limited punishment only is intended, the *never having forgiveness*, is prefixed, which ought to set the subject at rest.

“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.”* The word *damnation* means the sentence passed on one by a judge,—*judgment*, or *condemnation*. Here it applies only to the judgment pronounced by God upon the wicked. Those who have in this life done evil shall be raised up to be *condemned* or *damned*. That this passage refers to a future judgment and to the general resurrection, and not to any thing that takes place in this life, is clear from the following considerations. Jesus had just spoken of a moral resurrection, which would be effected in this life by the power of the gospel. He adds here, that something still more wonderful should take place. “All that are in the graves shall hear his voice.” But if a moral resurrection be meant in both cases, then we have the speaker saying, There is to be a moral resurrection, but marvel not at this, there is to be something more wonderful, a moral resurrection. By those who are in their graves, Christ evidently means the dead. Sinners are sometimes said to be dead in sin, but not to be *in a grave*. This is applied in the Scriptures only to those who are deceased. The language here used in relation to the righteous, cannot be applied to any thing in this life, nor is the language employed of the evil, applicable to any thing in this life. In what condition among men can it be said with any appearance of truth and soberness, that they are brought forth from their graves to the resurrection of damnation? This passage controverts the idea that

* John v. 28, 29.

all men will be saved immediately at death, and proves that at the day of judgment the wicked will be condemned. Let it be added that if then condemned, they will be lost forever. There is no redemption in hell—no Saviour—no Holy Spirit—no offers of mercy; but

“Darkness, death, and long despair
Reign in eternal silence there.”

When one said to our Saviour, “Lord, are there few that be saved?”* was there not a convenient opportunity afforded him to have taught, on this occasion, that all men would finally be saved, if he did believe and teach that doctrine? “Lord, are there few that be saved?” It was a prevalent opinion among the Jews, that but few would enter heaven. On this subject the man wished the opinion of Jesus. The whole context shows that no temporal preservation, but deliverance from the wrath to come was meant, and is fully confirmed by the subsequent mention of the “strait gate.” This was a question of idle curiosity. An answer to it would have done little good. It was far more important that the man should secure his own salvation. Our Lord gave him no intimation that all would be saved, but advised him as he does *all*; to *strive* to enter into heaven, for many would seek to enter in and should *not be able*. If in this life they should neglect the concerns of religion, and be wholly engrossed with the affairs of time; and at death or at the judgment, they should seek to enter into heaven, they will not be able, for then it will be forever too late. The master of the house will have risen up and shut the door. They might, during the term of their probation, have availed themselves of the opportunity to have obtained admittance into the kingdom of heaven; but now it is too late. The day of mercy is over: death is come, and heaven barred against them. Christ then declares that he will say unto these workers of iniquity, “Depart from me,” and adds, “there shall be [weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God,

* Luke xiii. 28—29.

and you yourselves *thrust out*." "And many shall come from the east and from the west, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of God. But the children of the kingdom shall be cast out into *outer darkness*; there shall be weeping and gnashing of teeth."* To be *cast into outer darkness* is an image of future punishment. It is not improbable that the image was taken from Roman dungeons. These were commonly constructed under ground; were impervious to the light of day, and of course were dark, damp, and pestilential. Masters were in the habit of constructing such prisons for the vilest of their slaves, where the unhappy convict, without light, company, or comfort, spends his days and nights in weeping from grief, and gnashing his teeth from vexation. The image expresses the fact that the wicked who are lost, will be shut out of the light and happiness of heaven, and will be confined in gloomy darkness, and weep in hopeless grief, and gnash their teeth in indignation against God.

"The Son of man goeth as it was determined of him; but woe unto that man by whom he is betrayed."† "The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."‡ This language was spoken of Judas, who was denominated by our Saviour, "the son of perdition," (John xvii. 12.) and who having betrayed his Lord and Master into the hands of sinners was driven by remorse of conscience to commit suicide, "that he might go to his own place."—(Acts i. 25.) On the principle of Universal Salvation it can be said of no man, "good for him if he had not been born," for should a period ever arrive when he should be liberated from punishment, and restored to eternal happiness, this would infinitely overbalance all possible temporary suffering, of whatever acuteness and continuance, and would therefore prove his existence, on the whole, to be an incalculable blessing. Is Judas in heaven? Will he ever be there, and dwell there forever? How then is he "*lost*," and the "*son of perdition*?" And how could it have been said of him "Good for that man if he had not been born?"

* Matt. viii. 11, 12.

† Luke xxii. 22.

‡ Matt. xxvi. 24.

Should it be urged that this was a proverbial mode of speaking among the Jews, I admit it. Dr. Gill, in his notes on this and the parallel passage in Mark xiv. 21, says, "This is a Rabbinical expression frequently used in one form or other, and sometimes as our Lord spake it." But what does this prove; that our Saviour lied, and that it was good for Judas that he had been born? Would he have used language that implied infinitely more than was intended to be conveyed? Should it be urged that Job and Jeremiah used such language in reference to themselves.—(Job iii. 3. Jer. xx. 14, 18.) I would ask what this proves? When Job cursed the day of his birth he was enduring a great amount of bodily and mental suffering; and he had not had those views of the divine perfections which produced in him true humility, and submission to God, and which led him to abhor himself and repent in dust and ashes. Being unhumbled, and cherishing no hope in the mercy of God, and suffering the most extreme anguish; no doubt he felt that it would have been good for him not to have been born. But the subsequent history of Job proves, that in this case he spake unadvisedly with his lips. Jeremiah, when he cursed the day of his birth, was under the influence of powerful temptation. And here we see the weakness of the best of men, who are but men at best. But we are not to infer from hence, that it would have been good for Jeremiah that he had never been born. But Christ spake as never man spake. What he said was always to the purpose. He never spake unadvisedly with his lips. We therefore conclude that when *he* said, it would have been good for Judas if he had not been born, *he* would have us understand that the crime of Judas was so exceedingly aggravated, and that his punishment must necessarily be so great, that even an eternity of bliss could not counterbalance it. There can be no meaning to this passage, if it does not express the endless duration of future punishment. It follows, that in relation to one individual the sufferings of hell will be eternal. If of one, then it is equally certain and proper that *all* the finally impenitent should perish forever. The punishment of Judas proves also, that sinners cannot plead the decrees of God as an excuse for their sins. God

will punish crimes for what they are in themselves considered. His own inscrutable purposes, in relation to human actions, will not change the nature of these actions, or screen the sinner from the punishment which he deserves.

In Matt. xviii. 23, &c., we have the parable of the servant who owed ten thousand talents and had nothing to pay. This servant his Lord ultimately commanded to be thrown into prison, and there be confined till he should pay the whole debt. How evident it is that this man could never pay the debt, and must remain there forever. The moral of this parable is, "so shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." We are greatly indebted to God. We owe him ten thousand talents and have nothing to pay. Now in order to obtain forgiveness of God, we must possess a forgiving spirit. It is indispensably necessary to pardon and peace, that we not only do justly, but *love mercy*, and walk humbly with God. If we show no mercy, we shall have judgment without mercy. We shall be cast into the prison of hell, and must there remain forever and ever.

"And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are *saved*, shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honor of the nations into it. *And there shall in no wise* enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they who are written in the Lamb's book of life."* According to the plain declaration of scripture, all impenitent sinners are defilers. They are neither cleansed from the filthiness of the flesh, nor the spirit. Their hearts and consciences are defiled. They all work that which is abominable in the sight of the Lord. Such being their true character they will *in no wise* be permitted to enter the heavenly city. Therefore not only will not all men be saved, as some will be excluded from the

* Rev. xxi. 23—27.

heavenly city ; but some may have not their names written in the Lamb's book of life ; and this is a further evidence that all will not be saved.

VI. THOSE PASSAGES OF SCRIPTURE WHICH SPEAK OF THE WICKED AS PERISHING, BEING CAST AWAY, REJECTED, BURNT UP AS CHAFF, &c., TEACH THE SAME DOCTRINE. "The preaching of the cross is to them that *perish*, foolishness, but to us who are saved, it is the power of God."* "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish ; to the one we are a savour of death unto death, and to the other, the savour of life unto life."† *Perishing* is here put in contrast with *being saved*. "But these are natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not, and shall *utterly perish* in their own corruption."‡ "That which beareth briars and thorns is *rejected* ; but the chaff will be burned up with unquenchable fire."§ By the *chaff*, here, is represented the wicked. They are represented as being driven away like chaff before the wind. Job compares them (chap. xxi. verse 18.) to the chaff which the wind driveth away. They are also represented as chaff which the fire consumes.—(Isa. v. 24.) This image is often used to express judgments. "Thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff."—(Isa. xl. 1—15.) By the unquenchable fire is meant the eternal sufferings of the wicked in hell. The image is used to express extreme suffering, since a death by burning is one of the most horrible that can be conceived. "As the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and shall gather out of his kingdom all things that offend and them which do iniquity, and shall cast them into a furnace of fire."** Let such testimony speak for itself. If all are finally saved there is no propriety in speaking of any as lost, perished, rejected, and cast out, at the end of the world, into unquenchable fire. We may be assured that the compassionate Saviour and his apostles would not

* Cor. i. 18.

† 2 Cor. ii. 15, 16.

‡ 2 Pet. ii. 12.

§ Matt. iii. 12.

** Matt. xiii. 40, 41, 42.

deceive, or use words to torment and tantalize us. They would not tell us of hell-fire which had no existence. We may be sure every word is full of meaning. If they meant to say the wicked will suffer, then they will suffer. To these passages might be added, as every one knows who is conversant with the Bible, a multitude of other passages declaring the same truth, in the same unambiguous manner. And they must be considered as teaching the doctrine of annihilation or eternal woe. That they do not teach the doctrine of annihilation we shall hereafter show. They must then teach the doctrine of endless punishment. Perdition, destruction, &c. are ever in scripture set in opposition to destruction. But where is the contrast, if those who are cast away, rejected, lost, destroyed, be finally saved?

VII. THE DOCTRINE IN QUESTION IS TAUGHT IN ALL THOSE TEXTS WHICH INTIMATE THAT A CHANGE OF HEART AND A PREPARATION FOR HEAVEN ARE CONFINED TO THE PRESENT LIFE. "Seek ye the Lord while he *may be found*, and call ye upon him *while he is near*: let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon."* "Because I have called, and ye refused; I have stretched out my hand, and no man regarded: but ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation and your destruction as a whirlwind. When distress and anguish cometh upon you, then they shall call upon me, but I will not answer; they shall seek me early but *shall not find me*; for that they hated instruction and did not choose the fear of the Lord: they would none of my counsel, they despised my reproof. Therefore shall they eat of the fruit of their own ways and be filled with their own devices."† These and many similar passages teach us that man has a limited time to prepare for the retributions of eternity, and that there will be no successful calling upon the Lord, and consequently no salva-

* Isa. lv. 6, 7.

† Prov. i. 24—31.

tion after a limited period. If God shall never answer their calls, and they shall find they will *never* be saved—

“Great God, on what a slender thread
Hang everlasting things!
The eternal states of all the dead
Upon life’s feeble strings!

Infinite joy or endless woe
Attend on every breath;
And yet how unconcerned we go,
Upon the brink of death!

Waken, O Lord, our drowsy sense,
To walk this dangerous road;
And if our souls are hurried hence,
May they be found with God.”

“While ye have the light walk in the light, that ye may be the children of the light.”* Christ is the true light that will not deceive us. “He coming into the world enlightened every man.”—(John i. 9.) By his own personal ministry, and by his spirit and apostles, light or teaching is graciously afforded to all. This light however is in the gospel, and not in the creature, until he who was sometimes darkness is made light in the Lord. But it is the duty of all to believe in this *light*, to subscribe to the truths which it discovers, and to walk in the path to which it directs us. By and by God will take from us the light of the gospel which alone can show us the way to Christ, and then we shall have no longer an opportunity of becoming the children of the light, but shall wander endlessly in mistakes and errors and woe.

“While they (the foolish virgins) went to buy, the bridegroom came; and they that *were ready* went in with him to the marriage: and the door was shut. Afterward came also the other virgins, say-

* John xii. 36.

ing, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, *I know you not.*”* The marriage ceremony took place before the bride left her father’s house ; but a feast was given at the house of her husband, and which was also called the marriage or a part of the marriage solemnities. This part of the parable doubtless represents the entrance of those who *are ready*, into the kingdom of heaven when the Son of man shall come to call us to an account. *The door was shut.* No more could be admitted to the marriage feast. *I know you not.* You were not in the company of those who attended me at the marriage feast, and are unknown to me. The word *know* is often used in the sense of *approving* and *loving*. You are not my real friends and followers. Now, my hearers, we are all like the virgins going to meet the bridegroom,—the Lord Jesus Christ. He is coming, not to destroy Jerusalem, but to judge the world. Like the coming of the bridegroom, his coming will be sudden ; to many it will be an unexpected event. But when they shall see him coming at death or at the judgment, like the foolish virgins, they will begin to prepare to meet their God. But it will be too late. They that are ready will enter in, and heaven will be forever closed against all others.

“To-day if you will hear his voice harden not your hearts. Behold now is the accepted time, behold now is the day of salvation.”† Now sinners have an opportunity to hear God’s voice, and to hear it not merely externally, but *internally*, with appropriate feelings, with repentance, faith, and prayer. If they do not avail themselves of this opportunity to hear his voice, they must of course harden their hearts against it. And thus they will fail of securing an interest in the salvation of Christ. For during this accepted time and day of salvation,

“————— when mortals may
Secure the blessings of the day,”

they hardened their hearts.

“He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.”‡ They who sin in spite

* Matt. xxv. 10—12. † Heb. iii. 7.—2 Cor. vi. 2. ‡ Prov. xxix. 1.

of admonitions and reproofs which are designed and adapted to bring sinners to repentance and salvation, will be eventually given up to a judicial hardness of heart. Their day of grace will be spent, and their *ruin* will be *without remedy*. For them, there will be no recovering mercy. If we continue to harden our hearts through this our only term of probation, God will *swear in his wrath* that we *shall not enter into that rest* which he has reserved in heaven *for the people of God*.

"See that ye refuse not him that speaketh; for if they escaped not, who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.—Looking diligently lest any man fail of the grace of God, lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know that afterward when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."* If we turn away from him who speaks from heaven, it will be equally impossible for us to escape the wrath of God, and obtain the blessing of salvation as it was for those to escape punishment who transgressed the law of Moses, or for Esau to obtain the blessing of his father after he had sold his birthright.

"Rejoice and be exceeding glad, *for great is your reward in heaven*; for so persecuted they the prophets which were before you.—Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven.—But rejoice, inasmuch as ye are made partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad with exceeding joy."† Here it is expressly asserted that eternal life is the reward of holiness in the present life. Now, if our future condition is not affected by our conduct in this life, why speak of a reward in heaven?

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.—Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he com-

* Heb. xii. 25. xii. 15—17.

† Matt. v. 12. Luke vi. 23. 1 Pet. iv. 13.

eth in the glory of his Father, with the holy angels."* He that is ashamed to own attachment to Christ on account of his lowly appearance, his poverty, his contempt, and his sufferings, and is ashamed of his doctrines and institutions in this life, shall be excluded from heaven hereafter. They who will not acknowledge Christ here, but cast him out and despise him, must be cast out by him and consigned to eternal and hopeless sorrows. Those who honor Christ, he will honor; but those who despise him shall be lightly esteemed.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt.—Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.—Sell that ye have and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not.—Laying up in store a good foundation against the time to come.—Be ye also ready; for in such an hour as ye think not, the Son of man cometh."† Do not these passages also obviously imply that a preparation for heaven must be sought and obtained in the present life, and that if this preparation be not had here, we can never be admitted into heaven?

"Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee unto the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."‡ These verses naturally introduce the case of such persons as are exposed to law-suits for injuring their neighbors. Now, to go to law, to be litigious, is a violation always of the law requiring us to love our neighbors as ourselves. In this case, we should if possible come to an agreement before the trial, lest being found guilty, we should be cast into prison, and continue there, till the last farthing should be paid. But under this counsel a more important instruction is

* Matt. x. 33. Mark viii. 33. † Matt. vi. 19, 20, 33. Luke xii. 33. 1 Tim. vi. 19. Matt. xxiv. 44. ‡ Matt. v. 25, 26.

couched. Whatever injuries that are done to men, are sins committed ultimately against God, who is our adversary at law. If we have violated one of the great commandments, by not loving our neighbor as ourselves, God has an action against us. We must soon appear before the judgment seat of Christ. A way of peace and reconciliation is revealed in the gospel. If we are not reconciled to our brother, nor our God, before death, our case will be tried at the supreme court of heaven, from which there can be no appeal; and we shall be found guilty, and condemned, and cast into the prison of hell. From this infernal prison there will be no release.

VIII. THERE IS ANOTHER CLASS OF TEXTS WHICH EXPRESSLY ASSERT THAT THE PUNISHMENT OF THE WICKED WILL BE ENDLESS IN DURATION, in language not less expressive than that which we have already noticed. "And if thy hand or thy foot offend thee, cut them off and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands to be cast into *everlasting fire*.—And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched; where their *worm dieth not and the fire is not quenched*."* The immediate means of sufferings to the impenitent are styled by our Saviour, "the fire that shall not be quenched and the worm that dieth not." Our Lord in this passage and connection, repeats five times in succession, that the fire into which the wicked are cast, will never be quenched; and three times he speaks of hell as a place where their *worm dieth not*. And still further to show the perpetuity of the sufferings of the wicked, he adds, "For every one shall be salted with fire. As it is the property of salt to preserve from decay substances to which it is suitably applied, so the wicked will be salted with fire, as to become unconsumable. Thus their torments, instead of putting an end to their sufferings, will continue them in being.

It has been asked whether the wicked will be burned in a literal fire, and the common impression has been that they will. To us,

* Matt. xviii. 8. Luke ix. 43, 44.

however, this is a subject of comparatively little consequence. The fact that the wicked will be eternally punished, cursed of God, should awe every heart and lead every sinner to seek repentance, and forgiveness of God. As however the *body* will be raised, it is not improbable that a mode of punishment will be adopted, suited to the raised bodies of the wicked. It may perhaps bear some analogy to suffering here in its various forms of flames, and every other earthly woe that tortures the mortal body in this life. But I would not now dwell upon this point. We shall in a future lecture inquire *in what the future PUNISHMENT* of the wicked consists. It is sufficient for us now to know and feel that this punishment is eternal.

“But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, to the Jew first, and also to the Gentile.”* Can the doctrine of eternal rewards and punishments have a more unequivocal assertion? Here an impenitent life is represented as treasuring up wrath against the day of wrath, and it is asserted that in that day of wrath, God will render to all his rational creatures according to their deeds. Then eternal life will be awarded to those who by well-doing have sought for glory and honor and immortality; and indignation and wrath, tribulation and anguish, the opposite of eternal life, shall be awarded to those who obey not the truth, but obey unrighteousness.

“I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which was the book of life; and the dead were judged out of those things which were written in the

* Rom. ii. 5-9.

books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the *second death*. And whosoever was not found written in the book of life, was cast into the lake of fire.”* A more impressive description of the resurrection of the dead and of eternal judgment is scarcely in the power of human language. Lo, the dead, “both small and great stand before God!—Death and hell, or the grave were cast into the lake of fire.” Prior to the day of judgment death and hell were the receptacles of the ungodly. Here they were confined as in a prison. But having received their doom, they shall go away into everlasting punishment. This is the second death. In this dreadful abyss all will be cast, as the just punishment of their sins, excepting those whose names are “written in the book of life.” I conceive that the doctrine of endless punishment is not taught in any plainer manner in any confession of faith on the globe. And if these passages can be explained away, all those confessions may. Nothing can stand before such criticisms.

Thus I have given you a very summary view of the testimony of God, respecting the endless punishment of the wicked. The greater part of this testimony is taken from our Lord’s discourse, who knew the truth, and was himself to be the judge of the world. This renders the evidence peculiarly interesting. We have the declaration of him who knew the character, desert, and destiny of all men.

I would now request you, my dear hearers, to pause, and consider prayerfully the preceding arguments, and decide as on a dying pillow. Can these most unequivocal declarations of God’s word be honestly and safely set aside? Is that system worthy of your confidence, which fearlessly proposes to make a covenant with death, and with hell, to be at an agreement? Is it safe to hope for heaven while going on still in your trespasses? Is it wise to trust the destiny of your soul upon that system which has a tendency to take

* Rev. xx. 11—15.

away every powerful incentive to holiness, to remove all permanent restraints, to leave men in bondage to their evil propensities, and to lead them to hope that they shall be as well off in the end by disobeying God, as by obeying him? Is it prudent to risk your salvation on a doctrine which is rejected by the pious and praying part of the community, and embraced chiefly by those whom the Bible denominates wicked, and which speaks peace to the wicked to whom God has said, 'There is no peace;' which confounds all distinctions between sin and holiness, and makes the hearts of the righteous sad by its lies, and strengthens the hands of the wicked that he should not turn from his evil way by falsely promising him life?

O be entreated, fellow-sinner, attentively to consider the *endless* duration of future punishment! It is this which will constitute the most terrible ingredient in that cup which will be the portion of the wicked. Dreadful as will be their sufferings, they would not be so intolerable, were there any hope of their termination. But of this there can be no hope. Every thing will conspire to force upon the sinner's mind a conviction that his existence and his sufferings will be commensurate with eternity. The misery of being lost, how inexpressible! It is misery without relief, without hope, without limits,—ever increasing, with capacities perpetually strengthened and enlarged to bear accumulating woe. O, might hope enter this dark mansion, might its guilty inmates be struck into nonexistence at any period ever so remote, might one drop of water be applied to their parched tongue, what a luxury! But all this will be denied.

Will you then say, "If I must be damned, there is no alternative. Rather than live as the Bible requires, I will run the hazard?" Before you rest in this fatal resolve, stop for a moment, and think what it is to sink down in the faintness of despair forever, under the wrath and curse of God! And will you wade down to ruin since the Son of God died to save you, died on the cross, died in agonies, and is now waiting to be gracious? Shall it be said as it respects you, that Christ died in vain? Shall your souls, which might be raised to a glorious immortality, and celebrate the high praises of

God to all eternity, writhe in agonies forever? There is virtue enough in the blood of the everlasting covenant to quench the flames of hell that are kindling in your breasts, and to deliver you from going down to the pit of endless woe. In Christ there is a full and complete salvation. And he, that repents of his sin, and believes in the Lord Jesus Christ, shall be saved.

What then is your resolve? Will you turn away and say, "These are hard sayings; my feelings revolt at such sentiments; I cannot believe that the punishment of the wicked will be endless, nor that my eternal destiny will depend under God upon the manner in which I conduct myself in this life; I do not want to hear any more of these things?" In announcing the terrors of the Lord, we do not denounce against you endless wrath. But, knowing the terrors of the Lord, we would persuade you to repentance. We would have you, also, know and feel the terrors of the Lord, that you might be persuaded, by us to be reconciled to God.

Did we know that you had already committed the unpardonable sin, or that your day of probation were closed, and your final destiny sealed, it would be useless for us to tell you of these things, and we might be considered as tormenting you before the time. But since we hope you are within the reach of mercy, how can we forbear to use all possible means to awaken you from your lethargy of sin! How can we forbear to tell you that "Your judgment lingereth not, and your damnation slumbereth not."—(2 Pet. ii. 3.)

My careless hearers! death! perdition! everlasting destruction! the yawning lake of pitchy darkness, from which arises the smoke of an eternal torment! are before you. Your path is in the broad and frequented way that leadeth to destruction. And will you not stop and listen a moment? Will you not bear with your friend? Will you pass on to be punished? Shall those eyes which now behold so many objects of delight, be fixed in despair and glare in eternal fire? Shall that bosom which now swells with the elasticity of health and youthful spirits, feel the gnawing of that worm that never dies? Shall that ear which now hears the sound of the gospel, hear the awful voice of Jehovah declare to you, "Depart

ye cursed into everlasting fire?" Must I see some of those who are dear to me, for whose salvation I have labored, and wept, and prayed, and whom I would have gladly plucked as brands out of the burning, weltering beneath the burning billows of Jehovah's wrath?

But I cannot proceed. The thought is overwhelming, that any of my dear hearers will die in their sins, and sink in unabated flames, and converse with everlasting groans, and weep, and wail, and gnash their teeth in a world of endless rebellion against God. I can only point you to the cross of Christ. The door of mercy is now open, but it may soon be shut. Jesus is now pleading but he will not plead always. O "behold the Lamb of God that taketh away the sin of the world!" Cast yourself upon his clemency and seek for forgiveness in the way he has prescribed.

But are you yet at ease? How can I then cease to warn you? My soul follows after you with ardent desires and bleeding pangs. But what can I do for your salvation? I would therefore turn my expostulation to supplication. O Lord God Almighty! with holy awe I speak thy revered name. Reach forth thine arm of mercy, and pluck these precious souls from everlasting burnings. Must they perish forever? O Lord! of thine infinite mercy prevent it. Holy Spirit of promise! aid my supplications, and of thine efficient agency, turn these sinners from darkness unto light, and from the power of Satan unto God. O guide them into all truth. Lord Jesus! pity them, pardon them, and save them. Remember thy dying groans! remember Calvary! and let thy love flow into their bosoms, and melt and purify their obdurate and defiled hearts. And thine will be the glory forever. Amen.

LECTURE IV.

COLLATERAL PROOFS OF ENDLESS PUNISHMENT.

Ezekiel xviii: 4.—“ *The soul that sinneth, it shall die.*”

AN impious proverb had been taken up by the Jews, in their captivity, which carried with it an awful impeachment of the rectitude of the Divine procedure. “Ye use this proverb concerning the land of Israel,” since it is desolated by the judgments of God, “saying, The fathers have eaten sour grapes, and the children’s teeth are set on edge.” The import of this proverb was, that the children, though themselves innocent, suffered for the sins of their parents.

That there was some occasion for this proverb, it cannot be denied. God had said that he would “visit the iniquity of the fathers upon the children, unto the third and fourth generation.”—(Deut. v. 9.)—and he had often declared, that in bringing present ruin upon Judah and Jerusalem, he had had an eye to the sins of Manasseh, and other preceding kings.

A parent, who is possessed of wealth, or blessed with a healthful constitution, may squander the one by idleness, gambling and intemperance; or destroy the other by a lewd manner of living. Consequently, his children, who have a just claim on his best exertions to educate and support them, and to make a reasonable provision for their happiness, are reduced to poverty and wretchedness by his imprudence, or afflicted with a diseased constitution by his li-

bidinous habits. In each case the proverb is just ; "The fathers have eaten sour grapes, and the children's teeth are set on edge."

But it was not in this sense that the profane Jews used this proverb. They intended it as a reflection upon God, and an awful impeachment of the equity of his proceedings with them as individuals and as a nation. To repel this awful and impious charge, the prophet was directed to say unto them, "Behold all souls are mine ; as the soul of the father, so also the soul of the son is mine ; the soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; the righteousness of the righteous shall be upon him ; and the wickedness of the wicked shall be upon him."

This proverb is, in principle, if not in form, still used for the purpose it was employed by the wicked Jews. In the language of modern sinners it is said, "That the posterity of Adam have no control over their moral condition when born, and that, therefore, it is derogatory to the rectitude of the divine procedure, to bring them into existence with a depraved nature, in which they would be rendered morally certain of committing actual transgression as soon as their capacity should be matured to perform voluntary acts, and then to punish them for those acts." That the descendants of Adam have no control over their moral condition, when born, is a self-evident proposition. But that it is *unjust* in God to bring them into existence with a depraved nature, in which they would commit actual sin as soon as their capacity should be matured to perform voluntary acts, and then punish them for those acts, must be denied.

That he has appointed and brought into operation such a constitution of things, is manifest. The Author of Nature has made this the law of nature, that like should produce like, that the stream should become impure when the fountain is poisoned, and that the branches should die when the root is destroyed. Hence, Adam was constituted the public head of all his posterity, so that his transgression involved their being transgressors from the womb, and alike exposed to death with himself. And thus we are informed that Adam, after his fall, "begat a son in his own likeness"—(Gen. v : 3).—And

St. Paul informs us, "that by one man's disobedience many were made (or constituted) sinners."—(Rom. v : 19.) Now since events have been thus ordered by the Supreme Ruler of the Universe, we should not for a moment question the rectitude of his procedure ; for in him there is no unrighteousness. " Shall not the Judge of all the earth do right ?"—(Gen. xviii : 25.)

But, though we may not be able to reconcile the connection between our inherent depravity, and our free agency and moral accountability, so as to be guilty for our own sins only ; yet it may be safely affirmed that it is for our own voluntary acts only that we are accountable, and for our own crimes only that we are punishable. Much might be said to render this evident and unquestionable.

The *Bible* which reveals the manner in which sin originated in our world, though it teaches us that human depravity is the fatal inheritance of all mankind ; yet it charges them with the guilt of their own sinful acts, without allowing any excuse in consequence of their relation to their fallen head.

In the *serious conviction* for sin, which all in a greater or less degree feel, *experience* teaches us that the *guilt* of our own transgression, as well as the *act*, is our own. Who ever felt sorrow of heart or repented of the sins of the first parents of our race ? No one. We may mourn over the sins of others, but we cannot repent of them.

The *principle* on which the final destinies of men will be fixed at the day of judgment, will be according to the moral character of their own works, performed in this life, and independent of the moral character of the works performed by any other being with whom we are connected in this state of being. " Every one of us shall give account of himself unto God."—(Rom. xiv. 12.)

To the impenitent and unrenewed sinner then, the same reply may be given that the prophet was directed to give to the Jews. "*The soul that sinneth, it shall die.*" It is in temporal calamities only that innocent children suffer in consequence of the wickedness of their parents. But as it respects spiritual and eternal misery, no one will be punished for the transgression committed by another.

You have therefore no ground to palliate or deny the guilt of your own sinful acts, as you will not be permitted to lay their guilt upon any other being but yourselves. Though your sinful actions result from inherent depravity, over which you have no control, yet you are under no irresistible impulse to sin. You are free agents, as you have ability to follow your inclinations. And you are not less obliged to love and serve God with all your heart, than was Adam in paradise. Now, if you continue in sin, you must reap the consequences. "The soul that sinneth, it shall die." There is no alternative.

This declaration contains an important truth, which is not limited to any age or nation. It is a declaration of universal concern; to the EXPLANATION and PROOF of which, your serious attention is now requested. What I propose is,

I. TO EXPLAIN IN A BRIEF MANNER THE PRINCIPAL TERMS CONTAINED IN THE PASSAGE BEFORE US; and

II. TO ESTABLISH THE TRUTH WHICH THEY EXHIBIT, VIZ. ENDLESS PUNISHMENT; FROM FACTS AND CONSIDERATIONS WHICH, INDEPENDENT OF DIRECT SCRIPTURE TESTIMONY, APPEAR TO MY OWN MIND CONCLUSIVE PROOFS THAT THE PUNISHMENT OF THE WICKED IN A FUTURE STATE, WILL BE ENDLESS.

By the *soul*, as a general and comprehensive term, is meant the spiritual, rational, and immortal part of man; which is the origin of our thoughts, and desires, and reasoning; which distinguishes us from the brute creation, and which has some resemblance to its Divine Author. This must be spiritual, because it thinks; and it must be immortal, because it is spiritual.

By *sin*, which the soul commits, the violation of the divine law is intended; for "sin is the transgression of the law."—(1 John iii. 4.)

The *death*, to which the soul, guilty of the transgression of the divine law, is exposed, is such a death as the soul can die. It is not annihilation, or ceasing to exist; but it is losing all hope, all restraint, and sinking into everlasting horror and wretchedness. The soul, being immortal, is capable of experiencing this death. According to the testimony of the Bible, it must thus die if it ^{cross}

ner persist in the ways of transgression. When the sinner experiences this death, he ceases to be a prisoner of hope, and plunges into a state of endless despair and wretchedness. This is the second death. God stating to Adam what would be the inevitable consequence of transgression, said, "In the day thou eatest thereof thou shalt surely die,"—(Gen. ii. 17.)—or, dying thou shalt die. The import of this first threatening to man is, "In the day that thou sinnest, thou shalt experience, *death spiritual*, by the guilt and power of sin, *death temporal*, which shall then begin in thee by decays, infirmities, dangers, and other harbingers of death, and *death eternal*, which shall immediately succeed the other." This was particularly addressed to Adam, but through him, as a federal head, to all his posterity. Accordingly, we find the divine declaration afterwards, "The soul (meaning any person) that sinneth, it shall die." In the epistle to the Romans, it is said that "The wages of sin is death." (Rom. vi. 23.) Death, as here used, denotes the awful punishment of sin, in the everlasting banishment of the sinner from the presence and favor of God. This is as justly due to the sinner, as the *food and pay* which generals give to their soldiers for their services. The *wages* which sin gives to its slaves, is eternal death. That this is the idea intended to be conveyed in this passage, is evident from the latter part of the verse. "But the gift of God is eternal life through Jesus Christ our Lord." Here *death* is contrasted with *eternal life*, and must be the opposite, or it would not be a contrast. The phrase "eternal life," is opposed to death, and proves incontrovertibly, that that means eternal death. The one is as long as the other. As there is no doubt about the duration of *life*, so there can be none about the duration of *death*.

In this sense the term death, as contained in our text, is to be understood. "The soul that sinneth, it shall die." It shall be forever excluded from the happiness of heaven, and sink to endless misery. Having thus explained the principal terms contained in the text, I proceed,

II. TO ESTABLISH THE TRUTH WHICH THEY EXHIBIT, VIZ., **ENDLESS PUNISHMENT**; FROM FACTS AND CONSIDERATIONS WHICH, **INDEPENDENT OF DIRECT SCRIPTURE TESTIMONY**, APPEAR TO MY OWN MIND, **CONCLUSIVE PROOFS** THAT THE PUNISHMENT OF THE WICKED, IN A FUTURE STATE, WILL BE **ENDLESS**.

1. *The first argument in support of this proposition, will be drawn from the CONSTITUTION and FITNESS OF THINGS.*

No creature which God has made, can be happy, unless the objects of its pursuit, and the sources from whence it seeks for happiness, are suited to the capacities of its nature.

The various kinds of the brute creation, while unmolested, and sufficiently provided for, lie down or range abroad, and attain the summit of that enjoyment of which their nature is capable. But they are uneasy when out of their place, though in a situation that pleases other creatures.

Man is possessed, in common with the brute, of an animal nature. This is satisfied only in those objects of pursuit from whence arises a gratification that is suited to his animal desires.

Man is possessed also of an intellectual nature, which is gratified according to his peculiar turn of mind, in the various pursuits of life adapted to its capacities, from the occupations of the man of business, up to the deeper studies of the philosopher. But these objects pursued to the greatest extent, and with complete success, can only impart that enjoyment which his intellectual nature is capable of receiving. Something more is yet necessary to render him perfectly happy; for he possesses a constitution of mind still higher than mere animal or intellectual being.

He is a moral accountable creature; possessing a capacity of knowing, loving, serving, and enjoying God as the Source of all excellence. And such is the constitution of his moral nature, that he cannot be happy without the proper exercise of this capacity, any more than any other creature can be supported and rendered comfortable out of its element. Hence it is that man is not happy in his unregenerate and sinful state. His moral nature meets with nothing, amid all the variety of objects which fill his eye, engross

his affections, and occupy his time, that is capable of affording the enjoyment which this nature in its proper exercise is fitted to receive, and which it is necessary that it should receive in order to real happiness. Does man feel perfectly happy, while conscious that he is made for another world, he lives only for this? What though he toil from morning to night with incessant care to lay up a few fleeting treasures! What though he pants for fame, and obtains the elevation of office! What though he indulges in sensual gratifications, and in vanity, ambition and pride! What though he amuses himself with pictures of fancy, with fantastic exhibitions, and with theatrical scenes, and vain shows! What though he explore the fields of literature and science, but does not aspire after moral excellence, nor devote his active powers to the glory of his Creator and the good of his fellow men! Does he find any thing like substantial bliss in all the objects of his pursuit? An aching void within, with a voice that cannot be silenced, demands something more to satisfy the boundless desires and fill the capacities of the immortal mind.

By the fall, man's moral nature has become awfully depraved. Its energies are not directed towards his Creator, as the source of all true happiness; for "God is not in all his thoughts." The objects of pursuit and the sources of enjoyment suited to his moral nature, are by him disregarded. He labors solely for the meat that perishes, and rejects that which endures unto everlasting life. He hoards the trifles of time, and squanders, or with dire infatuation, rejects the treasures of eternity. Who is there that naturally engages in the spiritual worship and service of God, and finds them a delight? Are not these things the weariness and aversion of natural men? Whoever carefully watch the prevailing disposition of their hearts, while they seriously contemplate the moral perfections of God, his laws, threatenings and judgments, and their own past and present sins, will find a "witness in themselves" to the truth of revelation, that "the carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be." Hence, "except a man be born again," he cannot take any pleasure in God,

nor can God take any pleasure in him. He cannot be subject to the law of God, nor regard his service as a privilege, honor and happiness. He is a rebel against the divine government, a nuisance in the universe of God, incapable of those sublime and rapturous emotions which swell the bosoms of celestial intelligence, and altogether unqualified for mingling in their society. Such an individual must be miserable. Change of place will produce no change of nature, no reformation of the heart and life. Death is but a separation of the soul from the body. Hence every mind will carry into the eternal world just that impress which it has at the moment of death. We have no warrant to believe that he who dies impenitent, a blasphemer, a murderer, a hater of God, will have a different disposition implanted in him after death. His disembodied spirit will enter upon its future and everlasting state of being, with the same dispositions and desires that it had in this life. Were it admitted to heaven, it could not relish the company, the work, the worship and the joy of that world. It would have no meetness for the inheritance of the saints in light. Its re-union with the body at its resurrection will only serve to increase those desires, and perpetuate that disposition. It will effect no moral change. For as no description is given in the Bible respecting the change of the bodies of the wicked, when raised, as there is respecting the bodies of the righteous, we infer that no change will pass upon them by which they will be improved. In the re-union of a depraved soul, with a body whose members will serve only as the instruments of sin and of suffering, it will follow of course, that misery must be the unavoidable consequence. And this misery must be eternal; for such a soul being left to itself will recede farther and farther from God, and will go into an eternal separation from his likeness and favor.

From the constitution and fitness of things then it is evident, that the soul that sinneth, it shall die. For such is the nature of God, of holiness, of happiness, and such is the state of the natural heart, that man cannot be either holy or happy, but must eternally depart from God unless his nature is changed by the power of divine

grace. And as this change is effected only in this life, those who die in their sins must go away into everlasting punishment.

2. *A second proof in support of this proposition will be drawn from the evil nature and tendency of sin.* Sin is not a breach of decorum, nor a violation of the civil law merely, but it is explained by the inspired penman to be, "the transgression of the law of God." This law is nothing less than his perfect and immutable will. It is the great instrument of government and happiness to his kingdom. It forms the basis of the divine administration. It is the rule of his conduct towards his rational creatures, and their rule of conduct towards him. Its design is to maintain subjection to the Ruler of the universe, and thus to diffuse a perfect harmony through all the relations of created intelligences. The government of God is not a government of arbitrary power, but a government of *law*. This *law* is holy, just and good; *holy*, as it requires supreme love to God, and the same love to our fellow men as we bear to ourselves; *just*, as being founded in the strictest equity, and administered with the greatest exactness; *good*, as being equally adapted to promote the essential happiness of the creature and the declarative glory of the Creator. Its requisitions are all equitable and reasonable. To transgress this holy and benevolent law then, is to rebel against the will of God, to insult the majesty of his throne, and to strike at the foundation of his authority, and even his very existence. Sin is therefore a direct opposition to God, a perversion and misuse of the noblest faculties with which man is endowed, and involves in its principle, infinite moral evil. As it is committed against a God of infinite excellence, and as it tends to produce endless discord, universal rebellion and boundless misery through the empire of the Eternal, it must be an evil of infinite magnitude. It is an admission of that principle, which could it possibly prevail without being checked in its progress, would instigate the whole race of creatures to join in rebellion against their Creator, and thus to introduce into the whole government of God, universal anarchy, misrule, confusion, and every evil work. Now the moral nature of an offence is estimated according to the excellence of the character

against whom it is committed, the circumstances under which it is committed, and its tendency to evil. If a child offer an insult to his earthly parent, his conduct is much more base than such treatment to a stranger. The more wise, the more kind and good the parent, the more unnatural and the more hateful is the ingratitude of the child. If the offence be committed without any provocation, the guilt of it is attended with greater aggravations. Apply this to offences, to innumerable provocations committed by dependent creatures against a God of infinite purity, unbounded wisdom and unequalled goodness, and you will be at a loss to determine how atrocious such offences are, or what punishment such criminals deserve. Again, suppose a formidable conspiracy should be raised against the character, life and laws of those who are invested with supreme authority in the land, and more especially if that authority had always been exercised under the direction of wisdom and goodness; such an offence would be branded with the blackest infamy, and would call for the most ignominious punishment,—for if not thus immediately and effectually restrained, it would tend to overthrow the government, jeopardize the lives of its citizens, and produce the greatest evils to society. Sin, my brethren, is moral high treason against the Supreme Governor of the Universe. It is a denial of his truth, a disobedience to his commands, a despite to his government, a disregard to his threatnings, and a dishonor to his name. It is an offence of the deepest dye, and committed under the most aggravated circumstances. It has a tendency not only to tarnish the glory of the Divine Majesty, and to introduce infinite evil into his government, but if its will were equal to its power, to dethrone the Almighty and strike him out of existence, and to take the reins of universal government into its own hands. A being who commits such atrocious crimes, is deserving of endless punishment. If one man sin against another, the judge shall judge him, but if a man sin against the Lord, who shall intreat for him?

Is it objected that sin cannot be an evil of *infinite* magnitude because it is committed in the brief period of time which constitutes the present life? This objection is not conclusive, because it

proves too much, since it supposes that no crime can be punished for a longer period than was consumed in the perpetration of it. But if it be once allowed that a crime may be punished for a longer term of time than was consumed in the perpetration of it, the whole objection that a creature cannot in a finite life commit such a sin as shall deserve an endless punishment, must be given up. For if he may in one day meditate, form his plan, and commit a crime worthy of a punishment that shall continue a year, he may in one day commit a crime that is worthy of a punishment that shall continue during his life. Hence in determining the duration of punishment, no regard is had to the time taken up in the perpetration of the crime. Consequently there is no absurdity in supposing that the crimes of a finite life may deserve an endless punishment. Whoever has a just view of the moral nature of sin, will respond to the sentiments of Eliphaz the Temanite: "Is not thy wickedness great? and thine iniquities infinite?" Our sins, my hearers, are infinite in number, and in enormity. They have been committed against the clearest light and the most endearing manifestations of the divine benevolence, and must deserve infinite punishment.

3. *The promises of the Gospel in general afford a direct argument in favor of endless punishment.* These promises are peculiar in two respects; they refer to a peculiar kind of blessings, and to a very peculiar character. They comprise a deliverance from all sin, and the bestowment of eternal happiness. In establishing this point, I shall notice a few of those passages of scripture which bring to view the nature of the Gospel promises.

John says to his Christian brethren, when speaking of the distinguishing love of Christ, "we shall be like him; for we shall see him as he is." Paul assures us, that "*Christ* gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people." For this he travailed in soul, and he will "see of the travail of his soul and be satisfied." Our Saviour says with respect to those who overcome, "that they shall walk with me in white; for they are worthy." The redeemed are represented as before the throne of God, and serving him day and night in his temple, with

robes washed and made white in the blood of the Lamb. In anticipation of this entire freedom from sin, the Revelator uttered the following remarkable ascription of praise to the Savior: "Unto him that loved us and washed us from our sins in his own blood." To show the absolute purity of heaven it is also said, that "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie, but they which are written in the Lamb's book of life." These quotations are sufficient to show that one of the grand objects of the divine promise is a *deliverance from all sin*.

The other peculiar blessing included under the promises of the Gospel, is *eternal happiness*. I do not deny that other great blessings are promised in the Gospel, but eternal happiness is a peculiar and distinguished blessing. Christ has brought "life and immortality to light in the gospel." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Thus Christians are called "heirs of God, and joint heirs with Christ." This proves that their inheritance shall be as enduring as his. St. Matthew says that the righteous "shall shine forth as the sun, in the kingdom of their Father." And St. Paul says, that to those "who by patient continuance in well doing, seek for glory, honor and immortality, God will render eternal life." "Being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." Jesus said to his disciples, "I am the bread of life—he that cometh to me shall never hunger, and he that believeth on me shall never thirst. Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up into everlasting life." "The righteous shall go into life eternal." "He that overcometh shall not be hurt of the second death." These passages with a great variety of others, going to establish the same point, prove beyond a doubt that perfect holiness and eternal happiness are the distinguishing characteristics of the promises of the gospel.

These promises, however, are made to a peculiar character. They are not made to mankind in general, as are the offers of mercy. In all the promises of the gospel, perfect holiness and eternal life are proffered to a *defined* character. It is he that *overcometh*, that shall walk with the Saviour in white. It is to *godliness* that the promise is made not only of this life, but also of that which is to come. Those are called *children of God* in distinction from the world, that are *joint heirs with Christ*. It is the *righteous* that shall shine forth in the kingdom of God. It is he that *believeth* that shall be saved, and the *righteous* shall go into life eternal. It is to *them* who by patient continuance in well doing, seek for glory, honor and immortality, that God will give eternal life. Now since the promised blessings of perfect holiness and eternal happiness are in their application restricted wholly to a particular class of men, termed the righteous, believers in Christ, children of God, &c., the inference is unavoidable that all men will not be saved. When it is said that to them who by a patient continuance in well doing, seek for glory, honor and immortality, God will give eternal life, is it not strongly implied that all will not seek glory and honor and immortality? and so eternal life will not be given to all? When it is said "he that *overcometh* shall not be hurt of the second death," does not this promise imply that all who do not overcome shall be hurt of the second death? The scriptures are entirely without force and meaning, which contain the promises of holiness and happiness and make these promises to a defined character, if they are applicable to all. But since these blessings are promised to a defined character, it is evident that all will not receive eternal happiness. Many will seek to enter in and shall not be able. But if any are shut out of heaven, and deprived of eternal happiness, they must of necessity remain in a state of unspeakable misery. They must go away into everlasting punishment. They do not fall within the terms of that definition of character to whom the promises of the gospel are made, and must of course be excluded from a participation of the promised blessings.

4. *A fourth proof in support of this proposition arises from the benevolent nature of the doctrine of endless punishment.* The doctrine of future punishment is a benevolent one. Its benevolence is manifest from its design and tendency. Our Lord and his apostles speak of the wrath of God as provoked by nothing but impiety and immorality. It is the murderer, the thief, the liar, the slanderer, the impure, and the impenitent, who have to expect the fiery indignation, the future tribulation and anguish. The doctrine, terrible as it is, leans with its whole stress to the side favorable to virtue. If any complain of the severity of the threat, let them abandon their evil ways and its severity will not touch them.

And not only in the preaching of Christ and his apostles is the threatening clearly attached to nothing else but a vicious and irreligious life, but it is employed in no other way and for no other purpose than to enforce the invitations of mercy.

Thus defined and thus employed, the doctrine, painful and appalling as it may be, was clearly a benevolent doctrine. And it must have been grossly perverted, if in any case it has ceased to deserve that commendation. It was at first a benevolent doctrine, and such it has been in all ages of the world; and such it ever will be considered to be wherever it is clearly understood. And whoever, after the example of Christ the Saviour of the world, spends his time, talents and influence in the endeavor to lead his fellow men to the arms of the divine compassion, *because* there remains a "fearful looking for of judgment and fiery indignation" which shall fall on the impenitent, is not only not possessed of selfish and revengeful principles, but deserves the praise and will win the recompense of the highest and purest philanthropy.

Let no one complain of the severity of this doctrine. Let him repent and return to God and it shall be well with him. This presents a powerful motive for men to humble themselves before Almighty God and instantly sue for the pardon of sin. It says, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and unto our God for he will abundantly pardon."

5. *A fifth proof, in support of this proposition, arises from the moral perfections and government of God. "God is love." All his moral excellences, as justice, truth and holiness, are but modifications of this principle. As his nature is holy and opposed to whatever is inimical to moral rectitude, his perfections must be employed to counteract, lessen and prevent the evil tendency of sin to the universe, to exalt his glory, and to promote the best good of his everlasting kingdom. For this purpose he rules his accountable creatures by a holy and benevolent law. The law of infinite rectitude forms the basis of his administration, and the universal rule of right and wrong for the government of his subjects.*

It is essential to the salutary influence of all laws, that they should be guarded with a penalty. Without this sanction they would contain nothing more than advice. And as no blame would be attached to an individual for refusing to follow the advice of others, so no punishment would ensue from such a course. Consequently, the law of God without this sanction would not forbid us to love the objects of this world more than his infinite excellence, to reject the appointments of his wisdom, to dispute the authority of his government, and to introduce confusion and every evil work into his fair creation. Hence the law of God is clothed with a most tremendous penalty. And the dignity and stability of the divine government require that this law should be implicitly obeyed; and if obedience be withheld, that the penalty should be inflicted upon the transgressor.

This point may be illustrated by the following remark: Good will to the citizens of any government, requires that the constituted authorities should take all proper measures for the execution of justice on offenders in conformity with the spirit of the laws, and for the general good of their constituents. Should they tacitly permit the laws to be violated with impunity, they would invite disobedience, and would suffer the peace and good order of society to be destroyed. Such conduct would be an expression of the highest malevolence to that government, the best interests of which it was their duty to protect and promote. It follows that the same

principle of benevolence which in any good government will lead the constituted authorities to enact the best code of laws, will lead them also to call to account and inflict due punishment upon those who should obstinately refuse submission to these laws.

Let this remark be applied to the moral government of God, and it will satisfactorily appear that he cannot suffer sin to go unpunished. Did he not invariably execute the penalty annexed to his law, the whole universe would be thrown into a state of anarchy and confusion. God is love, and he manifests his benevolence as would a supreme magistrate, who calls public offenders to justice and inflicts on them the penalties of the law.

Human minds are so linked together in this state of being that we almost necessarily transmit our characters, sentiments and dispositions, from one to the other. An evil example, or a corrupt sentiment, may be lodged in the mind of an individual and produce fruit an hundred fold. This one person, corrupted, communicates the poison to his associates, and they again to theirs, and thus it may go on and increase from generation to generation; and its influence may surpass all power of calculation. It may extend beyond the sphere of human society, and reach beyond the bounds of time. Who can say, that if its progress were not arrested, it would not continue to extend its influence to the remote ages of eternity? So this one mind, corrupted, may become the centre of a vortex which shall draw into its voracious gulf, millions of millions of immortal minds. Such wide and wasting ruin may be the extended result of one evil example or corrupt sentiment. Hence the punishment of those who have set the laws of God at defiance, is appointed as an example to the rest of creation. Their offence being infinite, as it is the violation of an infinite obligation, and as it tends to produce infinite disorder to the government of God, it is necessary that the expression of his abhorrence of their crime should be proportionate to its malignity. Such an expression was the death of Christ. But this avails only on behalf of those who are by faith personally and savingly interested in the merits of his death. All who do not possess this temper of mind and tenor of

life, must be "set forth as examples suffering the vengeance of eternal fire," and thus like enemies and traitors to a human government, be made to answer such an end by their *death* as shall counteract the evil influence of the example afforded by their life.

6. *A sixth proof of the truth we are now considering, is most strikingly manifested in the death of Christ.* His tears and groans and blood on Calvary, all proclaim "the soul that sinneth it shall die." That God, consistently with his official character as moral Governor of the universe, might bestow the riches of his grace upon penitent sinners, was one principal object in the mission of our Saviour to earth. All mankind had transgressed the divine law, and the punishment of this transgression had been rendered indispensable. It would be inconsistent with the divine perfections to suffer the law of God to be violated with impunity. It would have an unfavorable bearing upon the divine holiness, law and government. It would imply that God did not regard the transgression of his law as an atrocious evil. But sin was an evil of such a magnitude, so heinous in the divine mind, that a holy God could not suffer it to pass without an adequate testimonial of the abhorrence in which it was held by him.

But how great an evil, let me ask, was it esteemed in the sight of the omniscient Jehovah? What sacrifice must be made, rather than that it should in any instance be pardoned without an adequate satisfaction? This we learn from the event. The sacrifice which God made was no less than the Son of his love, an innocent victim, given up to suffer and die the accursed death of the cross. Nothing short of this could have afforded an adequate expression of the malignity of sin. Could its foul stain have been removed and its everlasting consequences prevented at a cheaper rate, surely the only begotten Son of God had not poured out his soul unto death for the remission of sins. It is the characteristic of infinite wisdom to expend no more upon an object than its attainment requires. Hence we must believe that Christ suffered no more than was necessary to satisfy the claims of justice and to procure our pardon and justification. Here then the demerit of sin is to be learned

Jesus Christ, an innocent victim, the object of the Father's everlasting love, must suffer and die, not an ordinary death, but the ignominious tortures of crucifixion. He must suffer all that Omnipotence could inflict, and all that human nature, supported by divinity, could endure. When we view the intense agonies of the Son of God, in the garden of Gethsemane and upon the cross, we see the infinite evil of sin.

But the sufferings and death of Christ does not constitute the sinner any more the object of the divine favor, nor any the less deserving of punishment. Sin is sin still. The death of Christ instead of lessening, has enhanced the evil of sin. For this is our "condemnation that light is come into the world and men love darkness rather than light."—(John 3:19.) Sin is now an evil of greater magnitude, as it is committed against greater light and love than it would have been had not Jesus died. And the sinner is still in the hands of justice, and is exposed to that awful punishment which is so strikingly manifested by the death of Christ.

7. *The doctrine of endless punishment may be argued from the joy of angels over the repentance of sinners.* "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than ninety and nine just persons which need no repentance."—(Luke 15: 7.) "There is joy in the presence of the angels of God over one sinner that repenteth."—(Luke 15: 10.) It is a principle of human nature, that the *recovery* of an object in danger of being lost, affords much more joy than the quiet *possession* of one that is safe. This our Lord illustrated by the case of the *lost sheep* and of the *piece of silver*. It might be illustrated by many other facts and considerations. On this same principle, there is joy in heaven among the angels of God over those who repent on earth. It cannot be implied that there is more joy in heaven over one penitent sinner, than over ninety and nine self-righteous Pharisees; for these last would cause that holy society to weep rather than to rejoice. The sense is, there is more joy over one penitent sinner than over ninety and nine (or over however many) *really just persons*, such as the Pharisees supposed themselves to be. Our Saviour did not

mean to imply that there were any just persons on earth, who need no repentance. There never have been any, and there never will be any.—(Eccl. 7: 20—Psl. 14: 2, 3—Rom. 3: 10-18.) He meant merely, that angels rejoice over the *repentance* of one sinner more than they do over many just ones like themselves who have never sinned. But why this joy of angels over those who repent of their sins on earth? They see the guilt and danger of men—they know what God has done for them, and they rejoice at the recovery of any from the ruins of the fall. Angels whose opportunities of observing and capacities of judging are vastly superior to ours, know of how much value is the immortal soul. They know that every sinner must perish unless he repents, and they rejoice at his repentance because it brings him back from the love and service of sin to the love and service of God, and because it will deliver him from a course of eternal sinning and suffering, and raise him to glory and honor and immortality. Were not the souls of men of immense value—were they not in imminent danger of being lost—and were not this loss irretrievable—would angels thus rejoice over the repentance of sinners? Surely not. But they know what is meant by eternal death, and hence their deep feeling and intense anxiety about the soul that can never die. And hence their joy over the repentant sinner.

8. *The unutterable anxiety which inspired men felt for the conversion of sinners, is a further proof that the fate of those who die in their sins will be inconcievably dreadful.* The adage is just, that "actions speak louder than words." The apostles preached and prayed and labored as though they were deeply concerned for the salvation of men. They earnestly desired and fervently prayed that sinners might be converted. Take for example the apostle Paul. He wept over the "enemies of the cross of Christ," who minded only earthly things, and whose end he feared would be destruction. It was his heart's desire and prayer to God that his brethren, the Jews, might believe in Christ as the true Messiah, and be saved. He had great heaviness and continual sorrow of heart, and was willing to make any sacrifice, however great, if he might thereby

promote the salvation of men. Such was the conduct of Paul. The reason for his conduct he has in one instance assigned. "Knowing therefore the terrors of the Lord, we persuade men."—(2 Cor. 5:11.) Here we learn that the apprehension he had of the terrors of the Lord, was the cause of his solicitude and exertion in persuading men. By this terror of the Lord, he could not mean some evil to be suffered in this life by those who should not regard his persuasions. He had been citing his brethren to the judgment seat of Christ, where all must appear and receive the things done in the body according to that they have done, whether they be good or bad. It was doubtless this terror of the Lord, revealed at the judgment, which induced him to persuade men.

But waiving this point, suppose the terror of the Lord meant nothing more than temporal judgments, inflicted on those who rejected the gospel. Then we have the apostle exhausting the energies of his mind and body in labors, dangers and sufferings, to persuade men away from some possible sufferings that they might experience in the present life, if they did not repent; and to persuade them to encounter the more sure and severe calamities that were the inevitable lot of the Christian. Further, if Paul knew (and he did know it if true) that all men would be eventually saved, would he not have told the world that it was not from the consideration of the terrors of the judgment seat of Christ, that he was induced to persuade men? The terror, on this supposition, would not be from rejecting the gospel, but from receiving it, which exposed a man to temporal dangers. The apostle then ought to have said, knowing the terror of bonds and imprisonments, the rack and the stake, which those must experience who repent, we persuade men *not* to embrace the Christian religion. The terror was on the other side of the question. It was the receiving and not the rejecting of the gospel, that exposed a man to temporal dangers. Hence if Paul labored solely to promote the temporal welfare of his fellow men, to be consistent he must have persuaded them not to embrace that religion which led to labors, dangers, and suffering.

On another occasion, giving an explanation of the reasons of his

conduct, he says, "*that he might by all means save some.*" Paul was anxious not only to conduct *himself* so as to secure the salvation of his fellow-creatures, but that *all* to whom the treasure of the gospel was committed should do the same. This is apparent from his address to Timothy: "Take heed unto thyself and unto thy doctrine; continue in them: for in doing this, thou shalt both *save thyself* and *them* that hear thee." Now, upon the supposition that Paul knew that all men would be saved, it is strange that he should manifest this solicitude about it. It is not natural for mankind to be anxious for an event to take place, which they know cannot be prevented. We see no one anxious lest the sun should not continue to rise and set, and the seasons observe their appointed successions. And the reason is obvious. All men are satisfied that the sun will continue to rise and set, and the seasons observe their successions, as they have done. Now, if Paul knew, (and if it is a truth, he did unquestionably know it,) that all men would be saved, why this anxiety respecting their salvation? His conduct can be accounted for, only on the supposition that he considered his hearers to be in eminent danger of being finally lost.

If it be replied, that his efforts were to save men from the troubles of this life; I would ask, if his converts were wont to experience that kind of salvation? Did he expect they would? Did he not rather tell them, that all who will live godly in Christ Jesus, shall suffer persecution? From what else, then, did he labor to save men, but from the "everlasting destruction from the presence of the Lord and the glory of his power." Here was an object worthy of the labors of an apostle.

But, suppose Paul had actually devoted his life to the spread of the gospel that held out universal immunity from punishment in the future life; would not his course of life and tone of preaching have been far different? Those who preach such a gospel, to be consistent, must labor to convince men that hell is a chimera, and heaven the sure portion of the sinner as well as the saint. And was this the main point to which the labors of Paul were directed? Were all the energies of his soul, directed to the purpose of per-

suading men that there was no hell, no wrath to come, and that every course of sin was sure to end in heaven? Was he careful to make it appear that the damnation of which he sometimes spoke, meant nothing more than temporal evils? No. The precepts and examples of Paul, then, are every way, a standing evidence of the doctrine of endless punishment.

9. *Another proof of the doctrine in question, is derived from its tendency to produce genuine practical piety.* "Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." The characters of men are known by their conduct, and by their influence upon society. We have no other means of judging of the characters of individuals. Just so we say, there is no other criterion by which we may test religious systems, than by their effects upon those who embrace them. And we judge that religious system most accordant with truth and sound principles, which produces the best practical results.

Now, that system which holds the doctrine of eternal punishment *leads many persons to come out from the world by an open and public profession of their faith in Christ.* It is an undoubted requisition of christianity, that men should unite themselves in a distinct body, known as a Church. The apostles, and early christians, did thus unite themselves together, by their own voluntary consent. Saul, after his conversion, essayed to join himself to the disciples. They received the ordinances of the gospel: Baptism, and the Lord's Supper. They had elders appointed, and deacons chosen; and persons were publicly excommunicated when they departed from the faith, or habitually violated the precepts of religion. Ever since the establishment of the Christian religion, there has been a public profession of faith, and a regular organization of churches, wherever religion has prospered. At the present time, that system which holds the doctrine of eternal punishment, leads multitudes to come out from the world, and to publicly profess their faith in Christ. Nor does it produce this result in those places merely, where this doctrine is popular; but it plants churches in the midst of opposition and reproach, and induces those who embrace Christ, publicly to

profess his name and to endure reproach for his sake. Where is there a parallel to this, among those systems of religion which reject the doctrine of endless punishment? Wherever they the more extensively prevail, there is the less of religious profession. Look over the country, and you will find but very few who have been led by these systems to come out from the world and profess religion. When Paul went to a certain place and preached, many believed and were baptized. He organized a church, appointed its proper officers, and went to another place; and the same results generally followed. It is so still, in very many places where those ministers preach who hold the doctrine of endless punishment. Here is an evidence that this is the true doctrine.

Again, that system which holds the doctrine of eternal punishment, *leads to a life of prayer, and to active exertion to send the gospel to the destitute.* There is scarcely any one duty more powerfully enforced, and more frequently insisted on, in the New Testament, than the duty of prayer. Our Saviour frequently inculcated this duty, and enforced it by his own example. The apostle Paul frequently instructed his fellow-christians to pray always with all prayer; and the disciples are frequently represented as convened together for a prayer meeting. Now, observe the fact, that very many of those who believe in endless punishment, do actually pray in the public assembly, in the social circle, in their families, and maintain secret devotion. Believers in endless punishment do now frequently convene together for the purpose of prayer. But on what occasions do the objectors to endless punishment hold prayer meeting? And is neglect of prayer a fruit of correct views of religion? Rather, is not that the true system of religion, which leads to a life of prayer? And does not the doctrine of endless punishment, as held by the Orthodox, produce such a result? This doctrine also leads to *active exertion.* It will not be denied that our Saviour felt a spirit of compassion for the spiritual welfare of men. This led him to leave the highest throne above, and to submit to the cross of deepest woe. The apostles, richly imbued with his spirit, went every where preaching the word. They endured many

labors, dangers, and sufferings. They counted not their lives dear unto themselves, if they might finish their course with joy, in testifying the gospel of the grace of God.

Now the same spirit prevails in some good degree among those who hold the doctrine of eternal punishment,—some have given their property, others have relinquished their fortunes, friends, country and all, for the sake of bearing the glad tidings of the gospel to the ends of the earth. Now what society of objectors make such sacrifices to send the gospel to the destitute? No one can be found. And have not those denominations who are planting their missions all over the heathen world, a better claim to be considered as actuated by the spirit of Christ than those who stay at home and oppose this work? Again, that system which maintains the doctrine of endless punishment, *often reclaims men from vicious habits and from a life of sin.* The Methodist missionaries among the Indians of Canada, inform us that of an extensive tribe where drunkenness extensively prevailed, almost the whole body of the people have been led through the sanctifying influence of the gospel, to abandon wholly the use of intoxicating stimulants. When David Brainard preached the gospel to our western Indians and they felt its heavenly influence, they abandoned their habits of witchcraft, drunkenness, and idolatry, to which they had been wholly addicted. And wherever the gospel has been preached by the Orthodox in Christian or heathen lands, and has been believed, it has produced an entire reformation in the heart and the life. Now does the opposite system often reclaim men from vicious habits and from a life of sin? I have seen the objectors to endless punishment converted to a belief of this system, and on this change taking place, I have seen a happy change in their moral deportment. But can an instance be found in which a devout, and humble, and consistent believer in endless punishment, has become more pious and heavenly by rejecting that doctrine and embracing the opposite scheme. The process is something like this: They neglect the private and public duties of religion; leave the communion table and the conference room; fall into some habitual vices, and then embrace a system which

advocates the salvation of all men. You will often hear it said of an individual, that a few years ago it was thought that he experienced religion. But since he has become vicious, he has been excommunicated from the church and joined with the Universalists. But you never hear the reverse of this with respect to any one. Here then is a further evidence that that system is the true one which corrects the habits and reforms the life.

Once more,—the system which holds the doctrine of endless punishment, *never occasions distress in a dying hour; while its opposite frequently leads to the most distressing apprehensions on a death bed.* I do not say that all the objectors to endless punishment find their foundation to fail them in a dying hour. They may sometimes die in peace. Men who have been ardently attached to a theory like theirs, who are attached to their country, may die bravely in its defence. Nor is it pretended that all who embrace the opposite system die in peace and triumph. The point to which I wish to call your attention is this:—When the objector to endless punishment dies in distress of mind, he charges his distressing apprehensions upon the character of his religious system; but when the believer in endless punishment dies in distress, he charges his distressing apprehensions not to the character of his system, but to his nonconformity to its principles. Though he may exclaim, I am going to hell, yet he does not disavow the principles he formerly embraced. He does not say, this false and dangerous system has ruined my soul. He only laments that his life was not conformed to its principles. But the objector on his death bed cries out, I am going to hell, and warns his friends not to embrace a religious system that has ruined his soul. He disavows it, and declares that it will not abide the trials of a dying hour. Is it said that those who renounced their belief in the doctrine of universal salvation in a dying hour, never really believed it? Well, but there are instances of persons who pretend to believe in future punishment who never really believe in it. And why do not *they* confess their hypocrisy in the hour of death? The doctrine of endless punishment harmonizes with the dictates of an enlightened conscience,

and the serious convictions of an enlightened mind in a dying hour. These are evidences that it is a doctrine of the Bible, and ought to be believed.

10. *The last proof of the doctrine in question which I shall now bring, is derived from the facts exhibited in the state of fallen angels, and in those of our race who have died in impenitence.* Angels who kept not their first estate, but sinned against the Most High, were cast down from heaven, and are reserved in chains of darkness, unto the judgment of the great day, to be punished. Banished from the presence of God and the society of the Blessed, they will never more enjoy that society, nor behold his face in peace. For them no mercy is designed. As they have lost the knowledge, image, and favor of the only Source of enjoyment to moral natures, and as no mercy is provided for them, they must of course be miserable forever.

Sinners of our race who have closed their mortal career in impenitence, are left in the same hopeless condition. While on earth, "they were of their father the devil, and the lusts of their father they will do," (John 8: 44,) and now with him they have departed accursed into everlasting fire prepared for the devil and his angels.

Such were the antediluvians, who disregarded the expostulations and admonitions of Noah, during the term of God's long suffering, while the ark was preparing. The patience of God having been at length quite exhausted, he brought in the flood upon the world of the ungodly. The deluge came and swept to destruction these despisers of the riches of divine grace.

Such were the inhabitants of Sodom and the other cities of the plain. When Lot warned them of their approaching ruin, they regarded him as one that mocked. But having filled up the measure of their iniquity, "by their unlawful deeds," they were swept from the earth by a storm of fire and brimstone rained down from heaven, and many hundreds of years afterwards were represented by Jude as "examples to those who should afterwards live ungodly, suffering the vengeance of eternal fire."

Such was Judas, the betrayer of our Lord, of whom it was said, "Good for that man if he had never been born." Such were the Jews, who crucified their Lord and then refused to believe on him as the true Messiah.

Look at these facts to which we have here alluded. Do they exhibit no marks of God's hatred to sin; no evidence of his determination to punish it in all those who go on still in their trespasses? Do they not exemplify these principles and arguments laid down in his discourse? Do they not declare the endless punishment of the sinner? These are facts that cannot be controverted, and therefore furnish a practical proof of the endless punishment of the wicked.

Thus it appears, my dear hearers, from the constitution and fitness of things; from the evil nature and tendency of sin; from the promises of the gospel; from the moral perfections and government of God; from the sufferings and death of Christ; from the joy of angels over the repentance of sinners; from the unutterable anxiety of inspired men for their conversion; from the tendency of the doctrine of endless punishment; and from the facts exhibited in the case of fallen angels, and finally impenitent men; that our text is fully established, so far as it is possible for human reason to confirm the dictates of Revelation. "The soul that sinneth, it shall die."—It "shall go away into everlasting punishment."

From the view which we have taken of this subject, we may learn,

1st. *In what light mankind should regard themselves, considered as sinners.* That we are all contaminated with sin, but few will wholly deny. But it is one thing to acknowledge in general that we are sinners, and quite another to have a scriptural view of our guilt and danger. While the impenitent will not wholly extenuate their guilt, they are grossly and wilfully ignorant of the exceeding sinfulness of sin, and of the nature and duration of that punishment which is the just desert of the sinner. But in this and the preceding lectures, you, my impenitent hearers, have been presented with a mass of scripture evidence to prove that dying in your present character, endless misery will be your inevitable doom. Nothing

but alienation of heart, and an unwillingness to come to the light, can possibly hinder you from perceiving this testimony which so fully exhibits this important truth. Only one positive proof remains, which I pray God none of my hearers may ever receive; the actual endurance of the pains of hell forever.

Fellow sinner, your condition is truly alarming. Would you be convinced of your guilt as transgressors of the divine law; would you open your eyes to your danger, hanging over the burning billows of eternal woe, you could not remain easy until you had obtained a satisfactory evidence that your soul had been cleansed, and your pardon sealed in that blood which was shed on Calvary for the remission of sin.

2d. *Another inference worthy of notice is, that sinners have no excuse to plead for presuming that God will not punish them eternally.* From the nature of the case it is evident, that the sinner, who is in supreme love with sin, and who is destitute of the knowledge, likeness and favor of God, must, if left to himself, retain his present character, die in his sins, and be forever miserable. Unless Jehovah should change, he could not be happy were he admitted to heaven. But Jehovah cannot change; for the least alteration in his character would mar its perfection and subvert his moral government. How then can the sinner, who has not one qualification for the heavenly inheritance, be happy? From correct reasonings on the nature and desert of sin, the perfections of God, and his relation to the universe as its moral Governor, it has been proved that the soul that sinneth it shall die. From facts and considerations which exhibit these principles, and from direct scripture testimony, the same truth is clearly exhibited. Have sinners then any excuse for believing that the punishment of the wicked will not be endless? Is not every ground of excuse covered? Has not the Lord written their character and sentence as with the brightness of the sunbeams? They want not evidence of the truth of our text.

3d. *Again we remark, that this subject furnishes sinners with a powerful motive to induce them to forsake their sins.* It not only leads them to a just discovery of the evil and demerit of sin, but urges

them to forsake it. And why should they not forsake that which is in itself so vile, and so at war with their own happiness and the happiness of the universe?

That you, fellow sinners, may not continue in sin till your term of probation is closed, and your final destiny is sealed in the pit of woe, permit me to point you to the only door of hope. This is the Lord Jesus Christ. Behold the compassionate and suffering Jesus on Calvary, pouring out his soul in bitter agonies for the expiation of sin! Hear the language of my text in his dying groans, "The soul that sinneth it shall die!" How strong was his love; how deep was his compassion! And can you withstand such love, such compassion! Did the Son of God die for such rebels as we, and can you persist in sin and resist all overtures of his mercy? O surely you cannot. Methinks I hear you say, "What a rebel I have been; I have been the most ungrateful creature on earth; I have sinned against the Lord, and wronged my own soul. I see my danger; I am under the wrath of God, justly condemned, and deserving of eternal banishment from all that is desirable in heaven.

"My lips with shame my sin confess
Against thy law, against thy grace;
Lord should thy judgment grow severe,
I am condemned, but thou art clear.

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

"Yet save a trembling sinner, Lord!
Whose hope still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

I see a sufficient fullness in Jesus Christ! I am overcome with thy mercy, Lord Jesus! I yield and give my heart to God! I believe, help my unbelief!

“Here Lord I give myself away,
’Tis all that I can do.”

God of all grace, grant of thine infinite mercy, that every sinner in this assembly may prove himself this humble, sincere, and grateful penitent, and to thy name be all the glory! Amen.

LECTURE V.

CONSTITUENT PARTS OF THE FUTURE PUNISHMENT OF THE WICKED.

Mark ix: 44.—*“Where their worm dieth not, and the fire is not quenched.”*

THIS language is highly figurative. The figures are clearly taken from Isaiah lxvi: 24. In describing the future glory, peace and prosperity of the kingdom of the Messiah, Isaiah says that the people of God shall go forth and look upon the carcasses of men who have transgressed against the Lord. Their enemies shall be overcome and slain, and they shall be delivered out of the hand of their oppressors, and shall triumph over all their foes. The figures are taken from heaps of the dead slain in battle; and the prophet says that the number shall be so great that their worm which feeds upon them shall not die, while there are carcasses to be devoured; and that the fire used to burn the bodies of the dead shall not be extinguished till they are consumed. The figures, therefore, denote great misery, and certain and terrible destruction.

By these sensible images our Saviour describes the torments of hell, as by the sensible image of reclining upon the bosom of Abraham he describes the bliss of heaven. They are intended to denote that the destruction of the wicked will be *awful, wide spread, and eternal*. In this sense our Saviour must have been understood when he uttered the solemn declaration of our text; for these emblematical images were in use among the Jews to express the

doctrine of future punishment long before the time of our Saviour. The son of Sirach says, "The vengeance of the *ungodly is fire and worms*."—Eccl. vii: 17 And Judith says, "Woe to the nations that rise up against my kindred! the Lord Almighty shall take vengeance on them in the day of judgment, in putting fire and worms into their flesh; and they shall feel them and weep forever."—Judith xvi: 17. Hence our Lord in warning his hearers to part with all occasions of sin, however valued, and pressing this duty from the consideration of the "*Gehenna* of fire," "where their worm dieth not and the fire is not quenched," which is the certain doom of all who persist in sin, must have been understood as asserting the common doctrine of the day, the doctrine to which they held whom he addressed, and which they were accustomed to express in the same terms.

It is not to be supposed that there will be any *real* worm in hell—perhaps no *material* fire. How can a living worm, or an elementary fire operate on the soul, which is a spiritual substance. Further, the fire must needs be extinguished when the pile was consumed; and the worms must die when the food on which they fed failed. But our Saviour tells us that the worm of the wicked dieth not, and the fire is not quenched. That our Saviour did not mean to be understood as asserting or even implying that the wicked would be burnt in the valley of Hinnon, is evident from the very language of our text, and the source whence he derived it. He quoted the phraseology of our text from Isaiah, as we have already noticed. And this phraseology as used by Isaiah, did not originate from the fires in the valley of Hinnon; for the scenes in question never had existence in his day. The desecration of the valley of Hinnon by Josiah, and of course the use of fires there to consume the offal, prevented its breeding a pestilence, did not take place until more than sixty years after the death of Isaiah. He must then mean a spiritual punishment which would be loathesome, dreadful, and eternal.

As there is much diversity of opinion respecting what will constitute the principal ingredients in that cup which will be the portion of the wicked in the future world; and as a scriptural view of this

subject will serve to illustrate the equity of the divine procedure in punishing the wicked forever; I shall on the present occasion enquire—*Of what the punishment of the wicked in the future world will consist?* or in other words, what is included in the terms, “The worm that dieth not,” and “the fire that is not quenched.”

The gnawing worm and the unquenchable fire which will prey upon the wicked hereafter, includes

1. *Their passions and desires.* That these are capable of preying upon the sinner and occasioning even in this life the most acute sufferings, those of you whose passions and desires are naturally strong, need not be informed. They were implanted in our nature by our wise and benevolent Creator, to extend the means of our happiness, by rendering us more capable of loving, serving and enjoying him; and when directed to proper objects, and under the restraining influence of divine grace, they are the sources of innocent enjoyment. But in consequence of the depravity of our natures, and the powerful objects which act upon these passions and desires, they are often intemperately excited; and gathering force by gratification, and irritated by the interference of those who pursue the same objects, they hurry men into every kind of excess—burst forth into all the variety of crimes that have prevailed in every age and nation, and produce every species of immorality, impiety, blasphemy, and of other daring offences against the supreme Governor of the universe. And from their sinful indulgence a great amount of temporal suffering is occasioned. In confirmation of this I would refer you to facts. Look at the *envious* man who turns pale, and who feels a secret pang when he hears a more fortunate rival commended, or sees him successful. Is not the envious man his own tormentor? “Envy slayeth the silly one.—(Job v: 2.) “Envy is the rottenness of the bones.”—(Job xiv: 30.) It consumes the flesh, preys upon the spirits, makes the countenance pallid, and is the *rottenness of the bones.* “Who can stand before envy?” Look at the *covetous* man, who wears himself out in the pursuit of wealth, and is daily harassed with craving desires and anxious cares. Can any worm gnaw like these? “The love of money is the root

of all evil, which while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (Tim. vi: 10.) Their thoughts are busied, their time occupied, their attention wearied, the vigor of both their mind and body exhausted, and their whole soul immersed in harassing avocations. These render them constantly unhappy. Look at the *rotary* of ambition. He first aims at some humble office—obtains it, and looks forward to one of higher rank. This also being obtained, he is still more anxious for another of still higher grade. Thus, like a chariot wheel, he heats himself in his career. He endures wearisome days, and painful nights, while he eagerly pants for promotion; but is kept down by a more fortunate rival or by some adverse circumstances. He is constantly jealous of a competitor, and his mind is full of contrivances to overreach or circumvent his antagonist, to humble his rival, and to gain that popular applause which floats on the breath of the unthinking multitude. Is there no gnawing worm at work in his breast? Look at the man of *pride* and *vanity*, who adores his person and possessions, and attempts to appear before others in a superior light to what he is, and who envies the excellencies that others possess; is anxious to gain admirers; is impatient of contradiction, and is filled with distress or rage at every real or fancied neglect. Is there no corroding tooth at work in his breast? Look at the *passionate and revengeful* man, "who hath no rule over his own spirit." Is not the very bosom of his enjoyment a thorny pillow? Look at the drunkard, whose soul is inflamed with intoxicating potions. Does he not experience unnumbered woes, unalleviated sorrows, angry contentions, riotous babblings, and deep and cureless wounds? Look at the man of pleasure, who seeks for happiness in the ways of transgression, and finds that

"Each pleasure hath its poison too,

And every sweet its snare;"

and you will find fresh proof of this truth.

It is true that the sinful indulgence of these passions and desires do not render men completely miserable in this life. They are often attended with a high degree of mirth and jollity. And when

they would lead from sin to sin and from crime to crime, their influence is controlled by counteracting causes.

But in the future world the passions and desires of the sinner will start up into giant strength. All outward and inward restraints will be removed. The impenitent and obdurate sinner, who in the midst of light and knowledge, with vivid conceptions of his duty, has lived without God in the world; has violated the laws of both natural and revealed religion; outraged the best affections of his heart, and trampled upon the dearest interests of mankind; will there find that his passions and desires are his tormentors. There the wicked will find nothing to divert their attention, to raise their expectation, or to assist them for a moment in forgetting their misery. Every object of desire will now be taken away, while the desire will not only remain, but be increased in an inconceivable intensity. It seems to be the wise design of the great Rewarder, to punish his guilty creatures in the world to come with those very passions which they have in this life perverted to gratify a depraved heart. Hence the punishment of the wicked will be proportionate to the number and aggravation of their sins. The glutton and the drunkard will be forever tortured with inconceivable hunger and thirst. The spiritual sluggard will be incessantly goaded with prickling thorns and burning stings. The envious man will be overwhelmed with the pains of disappointed malignity! O how he will envy the saints in light! Their sweet songs—their golden harps—their robes of spotless purity—are all materials for the corrosion of his envy—for the gnawing of that worm which never dies. The man of pride will be filled with “shame and everlasting contempt.” The shame of being lost, how insupportable! Who can bear the slow finger of scorn as it points to the guilty outcasts from the divine favor? Where will the sinner hide from the shame of his nakedness? He gathers up perhaps his mantle of self-righteousness, and folds it around him, but alas, it is all filthiness and rags. He is ashamed to wear it. He is ashamed of the unholy influence which he has exerted—ashamed of his companions in guilt—ashamed to look up to that world of light and glory which he

might have inherited—ashamed as he there beholds the saints in glory. And contempt coupled with shame. Oh! who can bear contempt? We shun it as an adder that biteth. But the portion of the wicked will be “shame and contempt.” The covetous will be straitened with inexpressible want. The man of a jealous disposition will there find that this most cruel and unrelenting of all the passions will find full scope. All the fires of hell cannot burn it out. The floods of perdition cannot drown it. Those who loved cursing—cursing shall come upon them. As all restraints will be removed, the passions must rise to the highest pitch of fury; and as there will be nothing to divert them from one object to another, or give them that respite which sleep now affords, they must be sources of inconceivable misery.

Nor is this all. Nothing inflames passion more than suffering. Men who at other times can preserve an equanimity of temper, often become impatient, discontented, and enraged when afflicted with pain and sickness, or harassed with losses and disappointments. How terrible then will the passions of the wicked be enraged by the sufferings of a future state, where no respite of pain, no consolation of sorrow, no hope in despair can be found; but where they must suffer the most extreme anguish forever and ever! O how will they curse themselves and rage against their former madness and folly, to think of the low delights and criminal pleasures of flesh for the sake of which they consented to part with their God and their reversion in the skies! How will they curse God, and look upward and blaspheme him because of their plagues! No doubt this principle of malignity which predominates in the hearts of the wicked, will be the source of the greater part of that misery they are doomed to suffer in the eternal world. We need represent to ourselves nothing more horrible in the place of punishment, than by supposing that the Almighty will leave the wicked to themselves to give full scope to their malevolent dispositions, and “to eat of the fruit of their own ways, and to be filled with their own devices.” The effects produced by the uncontrolled influence of pride, ambition, malignant passions, falsehood, deceit, envy, hatred, malice and

revenge, which now exercise a sovereign sway over the hearts of the wicked, would be such as may be fitly represented by the emblems of the "worm that never dies, and the fire that is never quenched," and of their necessary concomitants, "weeping, and wailing, and gnashing of teeth." Let us suppose many thousands of millions of such characters as Nero, Tiberius, Caligula, Antiochus, Epiphanes, Hamilcar, Asdrubal, Tamerlane, Mustapha, and Bonaparte associated together in a world where no pleasing objects meet the eye or cheer the heart; and let us suppose that the malignant passions which reigned in their minds during their mortal career, still continue to rage with uncontrolled and perpetual violence against all surrounding associates: in this case such a scene of misery would be produced as exceeds all power of thought. This is the society of hell; this is the essence of future misery.

2. The gnawing worm and unquenchable fire of which our Saviour speaks, *includes the understanding of sinners*. In this life their understanding is blinded and perverted in consequence of a depraved heart. But in the future state it will be *cleared and enlarged*. Then they will "see as they are seen, and know as they are known." No mental deception will then be permitted to be indulged. The veil will be torn from every eye, and all objects will appear in their true light. That film which now obscures the understanding of the wicked, and gives it the wonderful power of viewing good as evil and evil as good; and of so changing the appearance of objects as to bring itself to view the most atrocious crimes with ferocious delight and approbation, will then be removed. Every error of the mind which led them to entertain wrong views of the moral perfections of God, to reject the appointments of his wisdom, to despise his word and ordinances, to villify his people and to render that homage to the creature which was due alone to the Creator, will be refuted and cleared away from the understanding. O how will this augment the misery of the wicked, to know what a heaven of happiness they have lost, and what a hell of misery they have procured to themselves!

As their understanding will be cleared and rectified, so its capacities will be enlarged, and this will of course increase their capacity for suffering. How dismal will it be to the poor outcasts from the divine favor, to know assuredly that they have lost their all; their eternal well being; and that they shall never be released from their torments. While they hear the weepings, and wailings, and gnashing of teeth in these regions of remorse, and view the "great gulf that is fixed," which must separate them forever from heaven and happiness, they will adopt the language of Satan in Milton's *Paradise lost*.

"Me miserable! which way shall I fly
Infinite wrath, and infinite despair—
Which way I fly is hell—Myself am hell:
And in the lowest deep, a lower deep
Still threatening to devour me opens wide,
To which the hell I suffer seems a heaven."—(*Book iv.*)

3. *A deprivation of all future good* will be another ingredient in the future cup of the wicked. This is the *blackness* and the *darkness* of perdition; and alas! who can bear it? It is so fearful, so intense, so gloomy, so ceaseless. It is the total eclipse which shuts out all light forever—the deep dungeon which immures the soul in eternal midnight. Confined to one dreary corner of the universe—surrounded by the "mist of darkness," "the blackness of darkness"—they will be cut off from all intercourse with the regions of moral perfection, and prevented from contemplating the sublime scenery of the Creator's empire. Oh! who can dwell forever shut out from light? How appalling that dark abyss, where there is no sun, no moon, no twinkling star, no coming morn—nothing but the dense smoke of the bottomless pit! Nothing can be more tormenting to minds endowed with capacious powers, than the thought of being forever deprived of the opportunity of exercising them on the glorious objects which they know to exist, but which they can never contemplate. And yet this is but a faint image of what the soul must endure forever. As the happiness of the righteous will consist

in "seeing God as he is," so it will in all probability form one bitter ingredient in the future lot of the wicked, that they shall be deprived of the transporting view of the Creator's glory as displayed in the physical and moral economy of the universe.

4. The *reflections of the sinner's own breast* will in all probability form one constituent part of his misery in the future world. Even in this world his reflections are often painful. Though he may be surrounded by all those gaudy images and fascinating charms which make him an object of envy to the unthinking multitude, yet could you penetrate the secret recesses of his mind when he has retired from the world and communes with his own heart, you would discover a gnawing worm. Created and sustained by God, he is rationally convinced that he should have a supreme regard to the will and glory of his Creator and kind Benefactor. He reflects upon the many mercies that his heavenly Father has bestowed upon him, and of his unmindfulness of the claims of his Benefactor, and of the many crimes which he has been guilty of committing against him—and his soul is filled with anguish. As a transgressor his way is hard. The recollection of the sins he has committed, the mercies he has abused, and the golden opportunities he has misimproved, often fill his mind with the most painful sensations.

What then must be the *reflections* of the sinner when his eyes will be opened to all the enormity of his crimes! These must form a dreadful aggravation of his misery in the future state. Then he will not be a Nero, reflecting upon his crimes with the blunted feelings of a man who could cause hundreds of innocent beings to be covered with skins of wild beasts and torn in pieces by devouring dogs; or fastened to crosses and wrapt up in combustible garments and set on fire; and who could gaze upon the tragical scene with ferocious delight; but a Nero contemplating his wanton cruelty with the sensibility of a Howard, and the just estimation of moral worth of a St. Paul.

They will then reflect that once they were within the reach of mercy, and had life and death set before them. They will reflect on the many gospel sermons they have heard, the many ordinances

which they have beheld, the thunders of Sinai which have rolled over their heads, and the melting strains of Calvary which have fell upon their ears, and how painful will be their reflection !

It will be painful to reflect also how easy they might have escaped their present misery, and for the sake of what they consented to part with their eternal well being. Oh ! how it will gnaw the hearts of sinners to know and reflect that they wilfully procured their own destruction, notwithstanding there was an abundant provision made in the gospel for the salvation of all men who would consent to be saved on the terms of the gospel ; and that there was the most vigorous and united efforts made to put them in possession of this inestimable blessing ! "Son remember," will be the worm—and oh ! how it will sting like a serpent in that thought, "how have I hated instruction !"

5. The gnawing worm and the unquenchable fire includes also *the consciences of sinners*. The reproaches of the sinner's own conscience will cleave to the damned as worms to a dead body. And the sufferings inflicted by conscience will be even more painful than those which are caused by the passions and desires, or the intellectual or moral powers of the sinner. Even in this life her scourge draws blood at every stroke. You that have ever been so unhappy as to wound your own consciences, can bear testimony to this truth. You may have changed your climate. You may have left the parched regions of the south and gone to the wintry scenes of the north ; but still the barbed arrow has remained fast in your side, and the pain of remorse has followed you through all the changes of your abode. What balm can allay the aching of a bruised spirit ? What art of healing can reach the troubled soul that feels with keen anguish the scorpion sting of an infuriated conscience ? It was the testimony of this faithful monitor of his misdeeds that made the Roman governor tremble before Paul, for he was raised above the fear of all human punishment, and that drew Judas to despair, madness and suicide. How often have many individuals, both in the higher and lower ranks of life, who without any external cause or apprehension of punishment from men, been seized

with inward terrors and writhed under the agonies of an accusing conscience, which neither the charms of music nor all the delights of the sons of men could assuage! The power of conscience is strikingly seen in the history of Belshazzar. This elated monarch amid the shouts of long live the King, lifts the golden cup which he had taken out of the house of God to his polluted lips, that he might crown his dissipation with sacrilegious impiety. The cup passes round, and the king with his wives and concubines and a thousand of his nobles drink confusion to Cyrus and his army. And now the voice of joy and the noise of mirth resounds through the palace. The hour is devoted to dissipation and profanity. But it is done. The triumphing of the wicked is short. The king lets fall the cup from his trembling hand; his countenance is changed, and his night debauchery is turned into unutterable horror—Lo! the silence of death reigns through the palace, and every eye is fixed, and all faces gather paleness, as a shadow wearing the appearance of the fingers of a man's hand glides along the wall of the palace and writes in mysterious characters, "*Mene, Mene, Tekel, Upharsin.*" But why this premature distress? Perhaps yonder inscription declares some joyful intelligence of the destruction of their enemies. Why then do the thoughts of the king terrify him, and his knees smite one against another? His terror cannot proceed from the sentence of condemnation written on the wall, for he is ignorant both of the writing and of its meaning. But he was conscious of the wickedness of which he had been guilty, and therefore he considered the extraordinary appearance upon the wall as an awful foreboding of punishment from that Almighty and Invisible Being whom he had offended. Ah! there are seasons when the ungodly, even in their most prosperous moments, feel the lash of a guilty conscience, and the curse of Cain in their breasts. In their secret retirements and fortified retreats, where no eye but the eye of God is upon them, and when no hostile invasion is apprehended, they tremble at a shadow, and feel a thousand disquietudes from the reproaches of a monitor which they cannot escape.

“Conscience, the torturer of the soul unseen,
Does fiercely brandish a sharp scourge within—
Severe decrees may keep our tongues in awe,
But to our thoughts what edict can give law?
Even you yourself to your own breasts shall tell
Your crimes, and your own conscience be your hell.”

But her keen reproaches here are mere whispers compared with the thundering voice in which she will speak hereafter. Here her voice is often drowned, and her reproaches stifled. Here she is often lulled asleep by opiates. But she will not always sleep on the myrtle bed. In the future state the sinner will have no means of silencing her voice; and she will speak without interruption or intermission. She will be no longer seared or blinded, but will see every thing in the clear light of eternity; and the voice of her accusations will be more painful than the sting of a scorpion.

How painful have been the reproaches of the sinner's conscience on his dying bed! The guilt, the fear, the horror which appeared in his countenance—his bitter regret, and the awful forebodings of endless misery which seemed to prey upon his mind, have wrung with anguish the hearts of all who surrounded his bedside. I have been told by persons on a dying bed that the pains of their body were extreme, but that their bodily sufferings were nothing in comparison to the anguish of their souls. And a dying infidel has been known to exclaim, “Sure there is a God, for nothing less than Omnipotence could inflict what I now feel!” What then must be the pangs inflicted by the reproaches of conscience in eternity?

6. Another ingredient in that cup which will be the future portion of the wicked is the *power of recognition*. As we have satisfactory evidence that the happiness of departed saints consists partly in the knowledge which they have of each other's blessedness, so we have sufficient reason to conclude that the misery of hell consists partly in the knowledge which lost souls have of each other's doom. The man who employed his talents in ridiculing others because they were serious, and thus occasioned them to stifle

their serious impressions ; who allured the thoughtless and inexperienced into scenes of mirth and dissipation ; or tempted them to become deistical or profane ; or who induced them to embrace pernicious and fatal errors in principle and in practice, may find when it is too late to repent his folly, that these victims whom he has ridiculed and deceived, are his tormenters. The wailings of those deluded, unhappy beings, and their angry curses that they will heap upon the instruments of their ruin, will add a pang to the keenness of that anguish which he will be called to endure. The frowns and bitter accusations of companions in woe will fill up the measure of his sorrows. No doubt those who have been leaders in wickedness, and have by precept or example led others to become infidel in sentiment and profligate and impious in practice, and thus ruined them for time and eternity, will be rendered most miserable by the reproaches and bitter accusations of those whom they have ruined. No doubt many admired writers who have already passed into the unseen world, would wish to come back and publish a recantation of their sceptical, heretical, and licentious works. No doubt many play-actors would desire the opportunity on earth of acting a different part on the stage from that by which they inflamed the unhal- lowed passions and corrupted the morals of mankind. No doubt many miniature painters would wish to come back and give a different coloring to those obscene pictures by which they have ruined many souls. No doubt many false teachers would now be willing to come back and publish and defend a more orthodoxy creed than that which they once preached. For men will be accountable for all the effects of their conduct, however widely they may spread, and however disastrous may be their consequences. Oh ! how great will be the agony of that despair when the poor outcasts from the divine favor shall hear the groans and shrieks and lamentations of their wretched companions in woe. Companions in sin must be sharers in punishment as tares bound in bundles for the flames. As heaven is represented as a social state, and as much of the bliss of glorified saints will result from social intercourse, so the society of the wicked will be an aggravation of their misery. And as the

tares bound in bundles and burned in that capacity, will increase the fury of the flame that shall consume each individual tare, so must the wicked be a torment to each other in a future state. O "Lord gather not my soul with sinners," but let it be bound in "the bundle of life with the Lord!"

7. Once more. Another constituent part of future punishment is *the wrath of God fastening upon a guilty conscience*. What must it be to see yourselves surrounded by a just and holy God and to meet his piercing, withering glance, fixed upon you wherever you turn your eye! How dreadful to see the eternal God, the Sovereign of the universe, who has been through time loading you with his favors, for which you have been ungrateful, and which you have devoted to the vilest purposes, now regarding you with severe displeasure. O this will be indeed a fire to the soul that shall burn to the lowest hell! a fire that will be felt in all the faculties of the soul, when a God of inflexible justice shall avenge himself, his law, his Son, his Spirit, and his covenant, on all the despisers of the riches of his grace. Oh! it is a fearful thing to fall into the hands of the living God! Who of us, my hearers, can stand before the indignation of the Almighty, whose anger burns to the lowest hell? The anguish of this flame is as much greater than that of any material fire as the Creator is superior to the creature.

Such I conceive to be the principal ingredients in the future cup of the wicked. O then, my friends, be fearful lest after all that has been said and done, you should by lamentable experience find that your *passions* and *desires*, your *understanding*, your *consciousness of loss*, your *reflections*, the *reproaches of your conscience*, the *recognition of your companions in guilt*, and the *wrath of a holy and just God* should constitute a worm that will feed on your souls forever, and be a fire in your breasts that shall never be quenched.

Do you hope for *future happiness*? The foundation of this is substantially the same as that which forms the basis of happiness in this world. As in the present life there are certain endowments necessary for securing substantial happiness, so there are certain *moral qualifications* indispensably requisite in order to prepare us

for the employments and bliss of the life to come. For it is a decree of Heaven—founded on the moral laws which govern the universe, which, like the law of the Medes and Persians, cannot be changed—that, “*Without holiness no man shall see the Lord.*” The foundation of future felicity must be laid in “repentance towards God, and faith in our Lord Jesus Christ.” We must be convinced of our inherent depravity as the descendants of the first Adam; of the guilt and demerit of our offences; of the spotless purity and infinite rectitude of that Being whom we have offended; and of the awful consequences of unrepentant guilt. We must view the extent and purity of the divine law. We must renounce all hope of justification before God, by our works, and must receive with humility and gratitude that full and free salvation which is exhibited in the gospel, and must “behold” by an eye of faith “the Lamb of God that taketh away the sin of the world.” We must depend alone on the aid of the Spirit to enable us to subdue the corrupt propensities of our natures, to renew our souls after the Divine image, and to inspire us to abound in all those fruits of righteousness which are to the praise and glory of God. And you must give all diligence to make your calling and election sure, “by adding to your faith, courage; and to courage, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, the love of the brethren; and to love of the brethren, love to all men.—And thus there shall be richly ministered to you an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.”* This may the Lord dispose you to do; and to his name be all the glory, world without end. Amen.

* 2 Pet. i. 5—7, 11.—Macknight’s Translation.

LECTURE VI.

ON THE METHODS BY WHICH MODERN OBJECTORS TO THE DOCTRINE OF ENDLESS PUNISHMENT, EVADE THE FORCE OF SCRIPTURE TESTIMONY RESPECTING THAT SUBJECT.

Jeremiah xxiii : 16, 17.—“ *Thus saith the Lord of Hosts, Hearken not unto the words of the prophets that prophesy unto you ; they make you vain : they speak a vision of their own heart and not out of the mouth of the Lord. They say unto them that despise me, The Lord hath said ye shall have peace ; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you.*”

On former occasions, I have stated the proofs of endless punishment. If you have fully examined these proofs, and weighed them as on a dying pillow, you are, I think, reduced to this alternative ; either to admit the doctrine we have endeavored to establish, or to reject the authority of the Bible. The Scriptures, as we have already shown, do, in a variety of instances, and in the most unequivocal manner, assert the endless punishment of the wicked. Now, if they do at the same time assert the contrary, they must be regarded as a medley of absurdity and contradiction, and ought to be rejected as an unsafe guide in matters of faith and practice. A book, which is calculated in its nature and tendency to lead men

astray in an article of vital importance to their present and future well-being, ought to be put out of their hands, and consigned to oblivion.

Indeed, it may be fairly questioned whether the objectors to endless punishment, have much respect for the authority of the Bible. Do they not often question the credibility of portions of Scripture history? and are not their views of its authenticity and divine inspiration very vague and undetermined? True, they admit the testimony of Scripture when they think it favors their views; and what class of errorists do not the same? But they seem to find but little difficulty in rejecting it, when it is against them. Do they not, when closely pursued and driven from all their subterfuges by the force of Scripture arguments, frankly confess oftentimes, that they do not believe all that the Bible says?

Hence it is a fact, that Infidels and Atheists rejoice in the spread of those *sentiments* peculiar to the objectors in question, as being favorable to their views; and they are generally the advocates and supporters of these several denominations of objectors, when they advocate and support any. In all our towns and villages where they are not sufficiently numerous to organize themselves into a distinct society, they are at the present day extensively uniting their efforts with these several denominations, giving their money to erect meeting-houses; to educate and support ministers; to endow colleges and Theological schools; and to aid in the circulation of their religious publications. And this they do, as they have in some instances acknowledged, not because they believe in the distinguishing sentiments of these religious sects, but because they regard them as best adapted to prepare the way for what they deem the best of all; barefaced Deism, and downright Atheism. Abner Kneeland, that apostle of Infidelity, who was once a distinguished Universalist preacher, thus describes the difference between his former sentiments and those which he holds at the present time: "The difference between these Ultra Universalists, as Adin Ballou calls them, and us Free Inquirers, is nothing more than a dream of the imagination, against which we shall not contend, and for which

there can be no real objection in not contending." I know that Universalists will be offended at this, and say it is not a fair representation of their sentiments. But let them show by facts and arguments, and by their fruits that they are here misrepresented; and that their sentiments are not substantially the same as those of the Free Inquirers. Until this is done, we shall believe that Universalism not only has a tendency to Infidelity, but is a species of it. This same remark might, with the strictest propriety, be extended to other classes of objectors. They all maintain the doctrine of philosophical necessity, or fate, and the sufficiency of human reason, independent of Revelation, to ascertain what is truth. They deny the doctrine of total depravity of human nature; the divinity, incarnation, and vicarious sufferings of Christ; the doctrine of the Trinity, future judgment, and endless punishment. And they sustain their sentiments by positive assertions, dexterous sophistry, and false principles of interpretation. In these and many other points there is a striking analogy between these objectors, and Infidels.

I grant that these religious sects, who deny the doctrine of endless punishment, profess to regard the Bible as the word of God. But do they not deny in practice what they admit in theory? Do they not give painful evidence, in treating the sacred Oracles with levity, and by asserting that they contain mistakes in philosophy, errors in chronology, and discrepancies in historical facts; that their professed veneration for the Bible is a mere garb which they have stolen from the sanctuary, by means of which they may the better deceive those who are "willingly ignorant"? Even when they recur to the Scriptures in proving or defending their favorite systems, how is the sacred text tortured to make it speak what was never intended by the Holy Ghost! This passage and that, they will tell us, have a figurative meaning, and then they assume the prerogative to understand the figure as they please. Thus they can make the Scriptures mean anything or nothing, just as it suits their systems? I do not deny that there are figures and metaphors in the Bible, and some of them, in the Old Testament especially, diffi-

cult to be understood. But for men to suppose a figure in the Bible when they please, and then explain it as they please, with no reference to the rules of language or of criticism, is trifling, and impious. To explain away the Scriptures in this manner, carries every unbiased, reflecting mind to the conclusion, that those who do it, profess a veneration for them only for the purpose of the more successfully hurling their poisoned arrows against vital piety and experimental religion. That this is not a groundless charge, is manifest from their endeavors to evade, set aside, or wrest the Scriptures, which teach the doctrine of future and endless punishment.

I. *One method by which they evade the testimony of these scriptures is, BY ADOPTING FALSE PRINCIPLES OF INTERPRETATION.*

A false principle of interpretation they adopt in relation to the terms *everlasting, eternal, forever, and forever and ever*. Because these terms are sometimes used in a figurative sense, and applied to things which have an end, they maintain that they invariably have a limited meaning when applied to punishment. The rule of interpretation generally adopted by the great body of them is, "that where a word is used in relation to different subjects, the subject itself must determine the meaning of the word." By this expedient, all those passages of scripture in which the words "everlasting, eternal, forever and ever," as applied to future punishment, are found, are set aside. And they require that there be something in the *nature* of this punishment which necessarily leads us to receive the Greek word *aion*, and its derivative *aionios*, in an endless sense; "since it is not the word but the subject which gives the idea of endless duration." As words are sometimes used in a figurative as well as a literal sense, I admit that the subject including the scope of the writer, should be taken into consideration if we would determine in which of these senses the words are used. But for us to determine the meaning of a word by one's limited view of what is right and wrong, is virtually setting reason above revelation, and openly paying to her divine honors. The Bible is altogether superfluous as a standard of faith; for if our reason is infallible we need no other revelation. But if we can arrive with absolute certainty at the

truth of any doctrine of revelation from facts and considerations which do not derive their force from express declaration, or which are altogether independent of the aid of scripture terms, why criticise upon them, and why endeavor to invalidate their testimony?

Is it said, "we ought to be reasonable men?" I answer, true; but then only are you reasonable men when you acknowledge that God's thoughts and ways are infinitely above ours, and that he must be true, though every man is thereby made a liar. The Bible is not contrary to right reason, which is nothing less than the will of God; but it is often contrary to the reason of man, who is a creature of yesterday and knows comparatively nothing. If not, then man's reason is infinite and infallible.

But if this rule of interpretation, plausible as it may appear, be admitted, it will go to subvert every principle of just reasoning. On this principle, you may disprove almost any thing that you please. Thus should one attempt to prove the divinity of Christ from his being called *Jehovah*, this mode of reasoning would render such evidence of no account; because the same appellation is sometimes given to temporal objects, as an *altar*, a *mountain*, or the *Church of God*, (Ex. xvii : 15—Gen. xxii : 14—Ezek. xlvi : 35)—"and the meaning of the word can be determined only by the nature of the subject." Were Christ frequently called *Jehovah*, we could not on this principle believe him to be the true God, because the word is applied to other things which are known to be temporal. Again, should one attempt to prove the omniscience of God from its being said that his understanding is *infinite*; you might reply, that this word is sometimes used to express only a very great degree, as when the strength of Ethiopia and Egypt is said to have been *infinite*.—(Nahum iii : 9.) Once more; should one attempt to prove the endless existence of God from his being called the *everlasting God*; the endless dominion of Christ from its being said that he shall *reign forever*; and of the endless duration of the heavenly inheritance from its being called *eternal life*; these terms you might reply, are sometimes used to express only a limited duration;—and thus you might assert that the self-existent *Jehovah* may be struck

into non-existence ; that the kingdom of Christ may be abolished ; and that the happiness of the righteous may come to an end. Nothing will stand before such a rule of interpretation.

To object to the words "everlasting, &c." as being too weak and indeterminate in their application, for the purpose of conveying the idea of endless duration, is trifling, unless others could be named which are more conclusive. Now what terms could have been used that would have set the matter at rest? Perhaps it may be said that if the word *endless* had been used, you would believe that future punishment is unlimited in duration. But this word is liable to the same objections, and falls before the same criticisms. God said that there was *no end* of the store and glory of Egypt—(Nah. ii: 9)—the apostle counselled Timothy not to give heed to *endless* genealogies—(1 Timothy i: 4)—and it is common to speak of a loquacious person as being an *endless* talker. Hence it might be objected that the term *endless* is very indeterminate.

Suppose our English translation were the original scriptures, and the words everlasting, eternal, forever, and forever and ever, were used in them as they now are, who of common sense would in this case question whether they expressed the doctrine of endless punishment? And yet our words are used in the same metaphorical sense, while their literal and proper meaning is that of eternal duration. If these words are properly applied to limited punishments, why are they not currently used in application to such punishments? But should we call imprisonment for life an everlasting punishment, we should have at least the credit of originality.

Now the only true principle of interpretation, as we have already remarked,* is to understand words and phrases in their proper and primary meaning, unless there be something in the subject or connexion which requires them to be understood in a figurative sense. Hence we draw the conclusion, *as there is nothing in the subject or connexion to limit the meaning of the terms under consideration, when used to denote the future punishment of the wicked, any more than when used to denote the endless existence of God ; that they are to be taken*

*in their literal and primary sense, which is endless as we have already shown**; and that that principle of interpretation which would set aside the literal and primary meaning of terms at pleasure, or which would lead us to understand them according to our views of the fitness of things, is false and ought to be rejected.

In the same manner the objectors under consideration, *evade the force of those passages in which the word HELL is used to denote a place of future punishment.* Because the Greek and Hebrew words translated *hell*, do not always denote a place of future punishment, they at once assert that they never do. But should it be admitted that these words mean only the grave, or a place of punishment in this world, and have no reference to the future state of men, will it follow that all men will be saved? By no means. The doctrine of endless punishment rests on other testimony, which would not be in the least invalidated by this concession. If it were impossible to show that the Scriptures speak of a place in which the wicked are to be punished, the fact would not make it at all the less evident that they are to be punished. The fact, that the laws of the State do not designate the place where persons guilty of capital crimes shall be publicly executed, does not make it the less certain that they are to be executed in some place. God has said that the wicked shall “go away into everlasting punishment,” and “shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.” He who has denounced these threatenings, will be at no loss to find a place for their execution. But if we can show that the Bible not only declares the fact, but designates the place of endless punishment, that involves an additional proof of endless punishment; and shows that it is palpably false to assert, that the words in the Hebrew and Greek Scriptures, translated *hell*, do in no case denote the place and the state of future punishment. This, I trust, will be satisfactorily made to appear.

In doing this, I shall *first* inquire into the meaning of the Hebrew word *sheol*. This word though frequently used in the Old Testament, is seldom translated *hell*. It primarily signified the place or

* Lecture 1.

state of the dead. Nor is it incredible, that this word having such a primary meaning, should come to be used in a secondary sense. Human language is formed by giving names to ideas that are conceived in the mind through the medium of the senses. But as spiritual objects are not received through that medium, but through faith, human language in its original formation had no names for these objects. Hence, in describing things spiritual and eternal, the mind gives to them the name of those objects of sense and time to which they seem analogous. From this source originated the secondary meaning of the word *sheol*. The same might be said of many other words used as names for spiritual and eternal things. Heaven originally meant the visible expanse or firmament alone. And for the want of a better word, was in the course of time adopted to express the unseen abode of the blessed. We cannot speak of the perfections of God without using words in a like secondary sense. By the same transfer of language the words *life* and *death* are frequently used in Scripture to express the rewards of the righteous and the punishment of the wicked. Owing to the poverty of human language, and the inequality in the number of words to the number of ideas in any language, words are often used in a figurative sense. This is a settled principle of language which no one disputes in form. Now the fact, that *sheol* did not primarily mean a place of punishment, does not weaken the proof that in *some instances* it has that meaning, any more than the fact, that heaven did not primarily mean a place of future happiness, proves that word to be never used in this sense. Having admitted that the primary and most general use of the word *sheol* was to designate the place and the state of the dead; I shall now notice some passages where I conceive the word is used in its secondary sense, to designate a place of punishment.

Psalm ix: 17.—“The wicked shall be turned into hell (*sheol*) with all the nations that forget God.” If *sheol* in this passage means only the place of the dead, what more is threatened against the wicked who forget God, than what is endured by the righteous who serve and obey him? Both alike die and are turned into the grave,

and if this is all that is implied by the denunciation, I cannot see the propriety or even the justice of it. Is it said that it is one thing to die and another to be cut off by the judgments of God? True. But is it not death in both cases? *Sheol* in the passage before us obviously implies a pit of destruction in which the wicked and all their comforts and hopes shall perish forever; for their state is contrasted with that of the poor and needy who shall not *always* be forgotten, and whose expectation shall *not* perish *forever*.

Psalm xlix: 15.—“But God will redeem my soul from the power of the grave (*sheol*).” The subject of this Psalm is the prosperity of the wicked in this life and their melancholy *end*, and the reverse which takes place in favor of the righteous at death. How will God redeem his people from the power of *sheol*, if it be not from suffering in *sheol* after death, while death is left to feed upon the wicked? How will death feed upon the wicked in a sense which it does not feed upon the righteous, if there be no distinction by rewards and punishments beyond this life?

Deut. xxxii: 22—“A fire is kindled in mine anger, and it shall burn to the lowest hell (*sheol*).” The imagery of the text is that of a fire which, kindled on the surface of the earth, should burn even to its centre, and according to the general notion of the ancients, quite through the place which was peopled with miserable departed spirits—*sheol* here seems to intimate that the wrath of God would pursue its objects after death even to the place where the fire is not quenched. By the *lowest* hell is implied that there will be different degrees of misery in the world of woe.

I might cite many other passages in which the term in question plainly designates the place of future punishment. But my limits will not allow me to be more particular. Nor is it necessary; for these specimens are sufficient to show the use of the word when employed in its secondary sense, and that those assert what is false when they say it does in *no case* denote the place of future punishment.

In proof of the same point, I pass *second* to consider the meaning of the Greek word *Hades*. This means literally a place devoid of

light—a dark, obscure abode—and by Greek writers was used to designate those dark and obscure regions where disembodied spirits were supposed to dwell. It is of the same import with *sheol* of the Old Testament, and is used in the New Testament in the same sense. “This place, according to the notions of the Hebrews, was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed they supposed to be in the upper part of this receptacle, while beneath was the abyss or *Gehenna* in which the souls of the wicked were subjected to punishment.”* Josephus in his discourse to the Greeks concerning *Hades*, remarks, “that it is a place not regularly finished—a subterranean region, wherein the light of this world does not shine. This place is allotted as a place of custody for souls. In this region there is a certain place set apart as a lake of unquenchable fire, wherein we suppose no one has hitherto been cast, but it is prepared for a day afore determined by God, in which one righteous sentence shall deservedly be passed upon all men; when the unjust and those that have been disobedient to God, and have given honor to such idols as have been the vain operations of the hands of men, as to God himself, shall be adjudged to this everlasting punishment, as having been the causes of defilement; while the just shall obtain an incorruptible and never fading kingdom. These are now indeed confined in *Hades*, but not in the same place wherein the unjust are confined.”

“There is one descent into this region, at whose gate we believe there stands an archangel with a host, which gate when those that are conducted down by the angels appointed over souls, they do not go the same way; but the just are guided to the right hand, and led with hymns sung by the angels appointed over that place into a region of light into which the just have dwelt from the beginning of the world. This place we call the bosom of Abraham.”

“But the unjust are dragged by force to the *left hand* by the angels allotted for punishment; no longer going with a good will, but as prisoners driven by violence, to whom are sent the angels

* Robinson's Calmet.

appointed over them to reproach them and threaten them with their terrible looks, and to thrust them still downwards. Now the angels that are set over these souls drag them into the neighborhood of hell itself, who when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; but when they have a near view of this spectacle, and of a terrible and exceeding great prospect of fire, they are struck with a fearful expectation of a future judgment, and in effect punished hereby. Not only so, but where they see the place of their fathers and of the just, they are hereby punished; for a chaos deep and large is fixed between them, inasmuch that a just man that hath compassion on them, cannot be admitted, nor can an unjust man if he were bold enough to attempt it, pass over it."

Hades then, though a general designation of the world of spirits, carries with it the idea of future rewards and punishments. It occurs but eleven times in the New Testament. That here it does sometimes denote a place of future punishment I shall proceed to show.

Matt. xi:23—"And thou Capernaum, which art exalted unto heaven, shall be brought down to hell (*hades*)." Capernaum was a city of Judea highly honored by the person, instructions, and miracles of Jesus Christ. "Exalted unto heaven," says Dr. Clark, "was a Hebrew metaphor, expressive of the utmost prosperity, and the possession of the greatest privileges." But she, though thus highly favored in point of religious privileges, abused and misimproved them all. "She repented not." Hence our Lord proceeds to foreordain her doom. "Shalt be brought down to hell." That *hades* here does not denote a place of punishment in a future world, remains to be proved. To my own mind this is included in the threatnings denounced. Our Saviour is citing his hearers to the day of final and universal judgment, and assuring them that it will be more tolerable for the land of Sodom in that day than for Capernaum. But why? Because she being cast down to *hell*, will be consigned to future punishment.

Matt. xvi: 18—"On this rock will I build my church, and the gates of hell (*hades*) shall not prevail against it." Ancient cities were surrounded with walls. In the gates by which they were entered were the principal places for holding courts and transacting all public business. Hence the word *gates* became a name for the powers, designs, machinations and evil purposes of the city. *Hell*, which means the place of departed spirits, is here by a figure of rhetoric put for fallen spirits there. Thus when it is said that the gates of *hades* shall not prevail against the Church, it is meant that all the plots, stratagems and machinations of the devil and his instruments shall not be able to destroy the Church. *Hades* is here represented as the strong holds of wickedness, and as the central origin of all the wicked counsels and enterprises against the Church. And if this be true, what can it imply other than the abode of punishment occupied by the devil and his angels?

Luke xvi: 22, 23—"The rich man also died and was buried. And in hell (*hades*) he lifted up his eyes, being in torments." Does not *hades* here mean literally a dark obscure place, where departed spirits go, and especially the place where wicked spirits go? The following circumstances are related of it in the parable: It is far off from the abode of the righteous. It is a place of torment. Between it and heaven there is a great and impassable gulf fixed. It is represented by torments in a flame. Does it not then mean a place of misery, far from heaven, where the wicked shall be punished forever? Consequently there is a place of suffering beyond the grave—a hell. If there is not, then this parable has no meaning. It is impossible to make any thing else of it, unless it is designed to teach the doctrine of rewards and punishments beyond the grave.

What then is the conclusion? Why, that *sheol* and *hades* denote the unseen world, into which all men enter at death; a place of happiness to the righteous and of punishment to the wicked. Yet the words better express the place of the *wicked dead* than the *righteous dead*. They convey the idea of darkness, gloom, wandering; the idea of a sad and unfixed abode, unlike heaven. Thus was *sheol* understood by the Jews, and thus was *hades* understood

by the Greeks. How false then the assertion that *hades* and *sheol* have no reference to a place of future punishment. Whoever asserts this, contradicts the opinions of the Jewish and Christian Church, the dictates of common sense, and what is more, the plain language of the Bible.

To the same point I remark, *third*, that there is another term still more expressive than the two which we have just noticed. I refer to the Greek word *Gehenna*. This word, like all others applied to the scenes of the future world, was originally applied to what existed in this world. It is made up of two Hebrew words and signifies the valley of Hinnon. It was anciently a pleasant valley, near to Jerusalem on the east. Here the idolatrous Israelites established the worship of Moloch, and sacrificed their own children to the idol by burning them. In order that the cries of the child might not be heard, they made a great noise with drums about the idol. These drums were called *Toph*; and hence a common name for the valley was *Tophet*. After the return of the Jews from captivity, this place was held in such abhorrence on account of the former abominations that had been practised there, that, by the example of Josiah, (2 Kings xxiii: 10,) it was made the place where to throw the carcasses of dead animals, the dead bodies of malefactors, and every species of filth. To prevent the pestilence, which such a mass of putrefaction would occasion, constant fires were kept burning in the valley in order to consume the whole. Having been the scene of much cruelty, the receptacle of much pollution and of perpetual worms, and lurid fires blazing by day and by night, it was one of the most appalling and terrific objects with which a Jew was acquainted. By an easy metaphor, the Jews who could imagine no severer torment than that of fire, transferred that name to the infernal fire—the place of endless wrath.

This word is used eleven times by our Saviour, and once by the apostle James. In what sense they used this word, we shall now attempt to settle by an examination of the particular passages where it occurs.

Matt. v: 22.—“But whosoever shall say thou fool, shall be in danger of *hell fire* (*Gehenna of fire*).” The amount of this difficult passage is this. The Jews considered but *one crime*, viz: actual murder, a violation of the sixth commandment. But our Lord insists that the commandment, taken from its true extent, prohibited not only the overt act but the feelings and words which should lead to it. He specifies three forms of such violation: unjust *anger*; anger accompanied with an expression of *contempt*; and anger accompanied with *wickedness*. This was going to the root or principle of things, and vindicating the commandments of the moral law, from the corrupt and partial interpretations of the Scribes. The different degrees of *punishment* here referred to, allude doubtless to the courts of justice among the Jews. Among them there was three degrees of condemnation; the *judgment*, the *council*, and the *fire of Hinnon*. Jesus says likewise, there shall be grades of condemnation for violating the sixth commandment. Not only *murder* shall be punished by God, but *anger*, and *contemptuous, provoking language*, shall be regarded by him as a violation of the law, and as endangering a man’s salvation. As these offences were not actually cognizable before the Jewish tribunals, Christ must mean that they shall be *hereafter* punished by God. We are not to understand the passage as a statement of the comparative guilt of the three sins, for all sin exposes to hell fire; but how many degrees of evil there are short of actual murder which exposed a person to the awful curse of God, and the *Gehenna of fire*. That the destruction of Jerusalem, is the punishment here intended by *hell fire*, is impossible, for it was not an event generally suspected, when the sermon on the Mount was delivered, and of course such a meaning of the word could not then have been received by those who heard our Saviour’s discourse. That *Gehenna* in this passage means anything else than *hell*, remains yet to be proved.

Matt. v: 29, 30.—“And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (*Gehenna*).” “And if thy right hand offend thee, cut it

off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell (*Gehenna*).” The word rendered *offend* in this and several other passages in the New Testament, does not mean to *displease*, but to *cause to offend*, to *snare the soul*, and *allure* it into sin. Nor was it our Lord’s design that we should literally maim our bodies, but overcome the evil propensities of our natures and resist our wanton desires, and abandon the dearest objects, which cause us to sin. It is better to deny ourselves the gratification of an evil passion here, though dear to us as a right hand or a right eye, than to go down to hell forever. The tremendous consequences held out to induce such sacrifices, teaches us that a single lust, persisted in, will issue in eternal ruin. “Thy whole body be cast into *hell*.” The body with all its unsubdued and vicious propensities will constitute no small part of the misery of hell. The sinner will be sent there *as he is* ; with all his evil desires, and wicked passions, without any possibility of gratification forever. This is all that is necessary to constitute an eternal hell. But what evidence is there that this passage refers to a literal punishment in the valley of Hinnon ? What connection would the cutting off of an offending member have with being burnt in that valley ? What court had authority to inflict this punishment on a person who should not mortify his sinful propensities ? The Jews had no laws respecting such offences. There was no manner of danger from the literal burning.

Matt. x : 28.—“ And fear not them which kill the body, but are not able to kill the soul : but rather fear him which is able to destroy both soul and body in hell (*Gehenna*).”—See also Luke xii : 5. Does *hell* in these passages mean the literal valley of Hinnon ? What more could be destroyed than the body by a literal burning in that valley ? Call the soul what you please, still it must mean something which no human tribunal could destroy. If it be said that *Gehenna* does mean the valley of Hinnon ; the meaning of the passage before us would amount to nothing more than this, “fear not him who can kill you in one way, but entertain the greatest

dread of him who can kill you in another." Our Saviour had been exhorting his disciples to boldness and perseverance in proclaiming the gospel, which as a system addressed to the Jews, "was adverse not only to their habitual opinions, but to those opinions upon which their hopes, their partialities, their consolation, was founded."* This would expose them to many labors, dangers and sufferings. And if the above definition of *Gehenna*, which I reject, be the true one, then our Saviour exhorted his disciples to take the most direct method to incur the hatred of the Jews, and the highest punishment they could inflict. His language, then, amounts simply to this: Fear not the danger of *Gehenna*, and yet make it morally certain that you shall suffer the punishment of *Gehenna*. Rush into the danger of *Gehenna*, and yet do all you can to avoid it. Did our Lord ever utter such a medley of contradiction and falsehood? These passages prove that man has a soul that may perish by being subjected to misery, and that the bodies of the wicked will be raised up to be punished forever. *Gehenna*, then, designates a place of punishment, infinitely more terrible than the valley of Hinnon.

Matt. xviii: 9—"And if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into *hell fire* (*Gehenna* of fire.)" Is it said that *Gehenna* in this passage does not mean *hell*, because Christ was addressing his disciples? I admit that Christ was speaking to his disciples. And may it not be necessary even for those whom the Lord may know to be the heirs of salvation, in certain situations to be urged to self-denials by a consideration of the danger of *hell*, as a means of preserving them from it? The contrast between *entering into life* and going into *Gehenna*, proves that *Gehenna* means the opposite of *heaven*. It is better to enter into *life* maimed than having two eyes to go into *hell*. Is it said that to enter into *life* means only to come in possession of that spiritual life which believers have in this world? I answer, the disciples were supposed to be already entered into this life, and they could not be properly exhorted to labor for the attainment of that which

* Paley's Evidences.

they already enjoyed. Consequently there was no entering into life reserved for them, but entering into heaven. And if so, then the *everlasting fire* and the *Gehenna* of fire is contrasted with heaven, and must be the opposite of it, or there would not be a contrast. And what is the opposite of heaven but everlasting punishment? This passage then is a conclusive proof that the punishment of the wicked will be eternal.

Matt. xxiii: 15—"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell (*Gehenna*) than yourselves." A proselyte was one that should come over from a foreign nation, religion or sect, to us. The Pharisees took every means to gain proselytes in order to swell their numbers, or to amass wealth by extorting their money. But when they had done this they took no pains to instruct them, or to restrain them, and consequently they were left to the full indulgence of their vices. *To be a child of hell*, was a Hebrew phrase, signifying to be deserving of hell, to be awfully wicked. And the passage implies that the wicked and blasphemous proselytes, as they had renounced their former superstitions by which they had been measurably restrained, were now twice as bad, and as much deserving of *hell* as were the Jews themselves, whom he calls in a few verses preceding a generation of vipers, exposed to the damnation of hell. If *Gehenna* means a literal burning, the proselytes must be deserving of being burnt alive twice, which would be impossible.

Matt. xxiii: 33—"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell (*Gehenna*)?" This refers beyond all question to future punishment. So great was their wickedness and hypocrisy, that if they persevered in this course it would be impossible to escape the damnation that should come upon the guilty in the world to come. This passage then must refer to spiritual punishment in a future state. It cannot refer to a literal burning in the valley of Hinnon, for the Scribes and Pharisees were the leading men of the Jewish nation, and had the supreme power in their own hands. And we cannot suppose that they would

apprehend any serious danger of having this literal punishment inflicted upon themselves, since it would be in their power to avoid it if they should please. Nor does the *damnation of hell* here refer to the destruction of Jerusalem; for there is no place where Christ plainly uses the phrase in that sense. But is it asked, how can the word *hell* here mean future punishment, since our Lord adds, (verse 36,) "Verily I say unto you, all these things shall come upon this generation." And can any one find it difficult to conceive how punishment in a future world should come upon the men of that generation, when he hears the Son of God calling them *serpents* and *a generation of vipers*, and accuses them of being guilty of the righteous blood that was shed upon the earth, from the blood of Abel unto the blood of Zecharias, whom they slew between the temple and the altar?

Mark ix: 43-47—"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into *hell*, (*Gehenna*,) into the fire that shall never be quenched; where their worm dieth not and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into *hell*, (*Gehenna*,) into the fire that never shall be quenched. Where their worm dieth not and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into *hell fire* (*Gehenna* of fire.)" This passage is essentially the same as those in Matthew v: 29, 30—and xviii: 8, 9. We therefore need offer no comments upon it.

James iii: 6—"And the tongue is a fire, a world of iniquity; even so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and is set on fire of *hell* (*Gehenna*.)" If *hell* here means the valley of Hinnon, I would inquire what this valley had to do in originating the mischiefs of the tongue? Further, if the word means the destruction of Jerusalem in all other cases, why not here? Surely if the word was generally appropriated to that idea, the readers of James must have

understood him in that sense. But as it regards the sense or nonsense of the passage, you may as well say that the destruction of Jerusalem sets on fire the tongue of every slanderer, false teacher, ridiculer of sacred things, and corrupter of the morals of mankind, as that the valley of Hinnon does it. There is no instance of the use of the word that brings to my mind a more resistless demonstration that it had become appropriated to express a world of woe. It is not here used, however, merely as a place of punishment, but as the source of an infernal influence. And as it is a place prepared for the devil, it is by a metonymy put for the devil himself, as by a similar rhetorical figure heaven is put for God. The apostle represents the tongue as set on fire from *hell* rather than from the devil, because he is speaking of *fire* and burning, whose origin he elegantly deduces from the *flames of hell*.

Thus I have noticed the passages in which *Gehenna* is used in the New Testament. I shall now notice some objections to its being used in the sense of a place of future punishment, and offer some further objections to its being used in any other sense. It is objected that "the word *Gehenna* occurs but twelve times in the New Testament." But what if it had occurred but once only. The truth of a doctrine cannot depend upon the frequency with which it is repeated. One decisive declaration is sufficient. Further, the word valley of Hinnon does not occur so many times in the Old Testament as this does in the New; and is that any proof that it is not there used in a literal sense?

It is also objected, that "the term is not used in the Old Testament to designate the place of endless punishment to the wicked." And what then? Is there nothing revealed or taken for granted in the New Testament that is not revealed or taken for granted in the Old? Nor is this term used in the Old Testament as a name for the destruction of Jerusalem.

It is further objected, that "this word *Gehenna* is used by our Lord and by James only." True—and is their testimony not sufficient? A similar objection might be raised against the *existence of God*. You might go over a great part of the sacred writings on this

subject, telling us that not only many of the Old Testament writers, but a large proportion of the New, make no mention of it. And when you have thus established your point, you may say, "is not this a proof that the scriptures do not teach the eternal existence of God?" Again it is objected, that "nearly all our Lord said about *Gehenna* he said to his disciples." And was not the principal part of his preaching addressed to his disciples, and through them to the world? What was spoken to them in the ear, they were commanded to proclaim upon the house tops. Other objections might be named, but they are so frivolous that I will let them have the mortification of answering themselves.

When our Lord spoke of the *Gehenna* and the *Gehenna of fire* he could not allude to the destruction of Jerusalem, and mean to assert that those who were not converted to Christianity would be involved in that calamity. If that destruction were then universally expected, and was generally designated by the name *Gehenna*, the case would be different. But the predictions of it in the Old Testament do not seem to have been understood. Christ himself predicted it only in the hearing of a few, and never in plain and direct terms till near the close of his ministry, and after he had delivered his discourses in which this term is used. It is incredible then to suppose that his hearers would recognize that event in his brief allusions to *Gehenna*. Further, if *Gehenna* was the current name for the expected destruction of Jerusalem, why did not our Lord and his apostles in their discourses on this subject, use the word at least in one instance, where its meaning would be confined to that destruction? We should have expected that where the word is used so often, it would in one instance be definitely used to denote the coming ruin of Jerusalem. But nothing of this occurs in any passage where the destruction of Jerusalem is predicted by Christ and his apostles. Those then who would refer *Gehenna* and *Gehenna of fire* to the destruction of Jerusalem, do it not only without precept and example, but without any reason unless it be to evade the scriptures.

If our Lord meant to assert that those who should not embrace the christian religion would be literally burnt in the valley of Hin-

non, he declared what never took place. And I am unwilling to accuse him of falsehood. I can find no evidence that the valley of Hinnon was used as a place of punishment in the time of Christ and his apostles. If it was so used, I would ask why Christ and his apostles never spake of it as a place of punishment, or were never threatened with punishment in it? Of course if our Lord did not mean by *Gehenna* a place of literal punishment, he must have meant by it that part of *hades* in which the Jews supposed that demons and wicked men would be tormented forever.

But if it be said that "Jesus used this word figuratively to represent the torments which the soul must experience that should reject the truth, under the testimony of the word of God like fire; and that as fire and brimstone are used to whiten and purify articles of clothing, so the word of God and the moving of his spirit whitens and purifies the soul"—how then could our Lord represent it as a fire that is not quenched? If the *Gehenna* of fire means the truth of God and the operation of his spirit, by which the soul is purified from sin, why are we exhorted to entertain the greatest dread of being cast into this flame? Why are we exhorted to do all in our power to avoid it? If that be the true import of *Gehenna*, it is to be viewed as a world of mercy. No sinner need fear or dread being cast into it. He should rejoice in being cast into it; for hereby his soul will be purified from the effects and consequences of sin. I now leave to your decision the question whether *Gehenna* does not mean a place of punishment in the future world.

To the same point I remark, *fourth*, that there is one more term once used in the New Testament, and translated *hell*, which I shall briefly notice, since it has been subjected to perversion equally with those which we have already considered. I refer to *Tartaros*.

2 Peter ii: 4.—"For if God spared not the angels that sinned but cast them down to hell (*Tartaros*), and delivered them into chains of darkness to be reserved unto judgment." The word *Tartarus* is not found in the Lxx., nor in any place of the New Testament but here. Its meaning must therefore be sought for

among the Greeks, and determined according to the scope of the apostle's argument. Homer represents *Tartarus* as a deep place, under the earth.—(Iliad viii., line 13.) In like manner Hesiod speaks of *Tartarus* as a place far under ground, where the Titans are bound with chains in thick darkness.—(Theogon, line 119–718.) The Greeks had no definite idea of it, but according to their poets it was a deep, dark place—the lowest hell. It probably was derived from *tarasso*, *to trouble*, *to disquiet*, *to fill with consternation*; and its meaning is probably synonymous with the meaning of *hades*. In the case before us the context is so decisive as to the meaning of the word, that if it had been left blank, we could not fill the blank with any thing short of what means a place of future punishment to the wicked. This is manifest, for the writer is speaking directly of punishment. In the verses preceding, speaking of false teachers, who privily introduce destructive errors, he says, “whose judgment now of a long time,” that is, whose punishment threatened of old “lingereth not and whose damnation slumbereth not.” And he then proceeds,—“For if God spared not the angels that sinned, but confining them in *Tartarus* with chains of darkness hath delivered them over to be kept for judgment; and brought a flood in upon the ungodly, and overthrew Sodom and Gomorrah,” he will not spare them. Since the Greeks named the place where they supposed the enemies of their gods would be confined after death, *Tartarus*, Peter when writing in the Greek language concerning the confining of the evil angels, calls the place of their confinement *Tartarus*. I will not now stop to notice the trifling objection, that, the “angels that sinned,” here, mean Korah and his company or any other company but the *angels* that sinned, whom Jude tells us left their own habitation and are reserved in everlasting chains under darkness, unto the judgment of the great day; and whom our Saviour represents as having prepared for them everlasting fire.

Thus I have noticed the principal passages in which the word *hell* is used to denote a place of future punishment; and have we not found abundant evidence that the assertion is false, that this

word does in no case denote the *place* of future punishment? I hope, my impenitent hearers, that you will ponder well the paths of your feet, and not be inclined for a moment to rest the future and eternal destiny of your soul upon a system that must be supported by such a wretched perversion of the plain declarations of Scripture. And if there be a *hell*, as I humbly conceive I have proved, I feel constrained as I take my leave of this part of my subject, to say to those who pervert the Scriptures to prove the contrary, as Paul said to the sorcerer—“*O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*”

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LECTURE VII.

SAME SUBJECT CONTINUED.

Acts xiii: 8-10.—“*But Elymas, the sorcerer, (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who is also called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?*”

SERGIUS PAULUS, a proconsul of Cyprus a candid and intelligent man, called for Barnabas and Saul, and desired to hear from them the import of their new doctrine. It is an evidence of his candor that he was willing to listen to the instructions of the professed ministers of God. But Elymas, the magician, being sensible that, if the influence of the truth should be extended over the mind of the deputy, he himself would be seen to be an impostor, and would have to give up his impositions, endeavored to prevent the salutary influence of the truth on his mind. Then Paul, inspired to detect sin, looked at him intently and said, “O full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” The mischief and subtlety of Elymas, consisted, probably, in slight of hand, legerdemain, or tricks, aided by skill in the abstruse sciences. Practising deceit and iniquity, and being under the influence and promoting the designs of Satan, he is called his child, and an enemy to all righteousness. A man who lives in sin will hate the truth and will directly or indirectly oppose it. In what way he opposed

Paul and Barnabas, is not known. It is probable that he misrepresented their doctrine, and vilified their character ; and thus retarded the progress of the gospel. The expression " wilt thou *not cease?*" implies that he had been sedulously employed for a considerable time, in perverting the right ways of the Lord. " The right ways of the Lord" denote the strait paths or doctrines of the Christian religion, in opposition to the crooked and perverse arts of deceivers and impostors.

What I propose in this Lecture is, to notice some other methods by which the objectors of endless punishment evade the force of Scripture testimony, and thus like Elymas, the sorcerer, pervert the right ways of the Lord. Having remarked in the preceding Lecture, that they evade the Scriptures by adopting false principles of interpretation ; I proceed to remark,

II. *That they evade the testimony of Scripture by asserting THAT, NOT SINNERS, BUT THEIR SINS ARE TO BE DESTROYED IN THE FUTURE WORLD.* By this method, all those passages are set aside which speak of the wicked as being *burnt up, consumed, cast away, and destroyed*. Some take the ground that such passages mean only that the vices and bad dispositions of the wicked will be destroyed at death, while they themselves will be admitted into the kingdom of heaven. But, there is nothing in death to destroy the existence of sin in the soul, neither is there any thing in it to change its nature. It is a part of the nature of sin to produce misery, just as truly as it belongs to the sun to impart heat and light. But owing to the countervailing influences which grow out of our present condition, this tendency is not always apparent. But when the sinner is completely removed from them in the future world, what can prevent sin from having its legitimate operation in rendering him completely wretched ? To explain away the obvious meaning of the Bible, by asserting that not *sinner*s but their *sins* are to be punished in a future state, is too palpably absurd to need refutation. What is sin, independent of a voluntary agent, who commits it ? How can sin, as an abstract thing, be punished ? Sin is the voluntary act of transgressors, and, if reached at all, must be

reached by punishing the transgressors. And it will not be until I can be told how our courts of justice will be able to punish perjury, theft, and murder, in the abstract; while the persons guilty of these offences shall go free; that I shall believe that the sins of the wicked will be sent away into everlasting punishment, while they themselves will be, immediately after death, admitted into the kingdom of heaven.

III. *Another evasion is*, THAT ALL PUNISHMENT THREATENED TO THE WICKED IS ENDURED IN THE PRESENT LIFE. By this expedient all those passages are explained away which denounce judgments against the wicked in a future state, as denoting the evils that are experienced in the present life. But can any rational being admit such an opinion? Are the threatnings of Jehovah, the curse of the divine law, the solemnities of a future retribution, the perdition of ungodly men, and the wrath to come, to be so explained away as to mean only the calamities which men endure in this life? I will now show by rational and scriptural arguments that sin is not punished in this life to the extent of its deserts. If sin is punished in this life to the extent of its desert, it must be either in the outward trials and afflictions of the sinner, in pain and distress of body, or in anguish and remorse of conscience, or in all of these.

That the wicked have a portion of the trials and afflictions of this life it will not be denied. But if the whole punishment of sin consists in these, we may expect to see an exact proportion, so far as we can judge, between the degrees of criminality and the trials and afflictions suffered. But is this proved by observation and scripture? No--so far from it that many of the wicked have fewer trials and afflictions than many of the righteous. Says Job, "Wherefore do the wicked live, become old, yea and are mighty in power? Their seed is established in the earth and their offspring before their eyes. Their houses are safe from fear, neither is the rod of God upon them."* Jeremiah says, "Wherefore doth the way of the wicked prosper? Wherefore are all they happy that deal very treacherously?"† The Psalmist is very explicit on this subject, and says, "I

*Job xxi: 7-9. †Jer. xii: 1.

was envious at the foolish when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Behold these are the ungodly who prosper in the world, they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. When I thought to know this it was too painful for me; until I went into the sanctuary of God; then understood I their *end*. Surely thou didst set them in slippery places; thou castedst them down into destruction as in a moment.”* There was a time when Asaph was not clear in the doctrine of divine providence. But when he had entered the sanctuary, and by reading the law learnt the character of the providence of God towards men in this life, he saw that the prosperity of the wicked was not to be envied, and that the righteous should not murmur under afflictions. The case of the rich man in the gospel will fully illustrate the subject of the above Psalm. He prospered in the world. He was clothed in purple and fine linen and fared sumptuously every day. He was not in trouble like Lazarus. But how was he brought down to destruction! He died, and in hell he lifted up his eyes being in torments. In his life-time he received his good things, while Lazarus received his evil things. But now Lazarus is comforted and he is tormented in a flame.

These testimonies are abundantly sufficient to show what indeed our own observation teaches, that rewards and punishments are not awarded to men even in this life exactly according to the virtues and vices of mankind. But do the wicked receive their whole punishment in the pains and afflictions of body which they suffer in this life? I admit that they may suffer great bodily afflictions. But do they suffer more in these respects than the righteous? If it be said that some wicked people suffer more than some righteous, it would be nothing to the point, for some righteous people suffer more than some wicked. It must be made to appear that the wicked suffer as much more than the righteous as they are more

*Psalm lxxiii.

guilty, and that they suffer in exact proportion to the demerit of their guilt; or the position that the wicked have all their punishment in the pains and afflictions of body which they suffer here, must be given up. This has never been done. Nor can it be proved that the wicked have more pains and afflictions than the righteous.

And that the wicked do not receive their full desert of punishment in the anguish and remorse of conscience which they suffer, may be clearly shown. I acknowledge that some wicked men suffer much from remorse of conscience. But this is the effect of their guilt. If men received their whole deserved punishment in remorse of conscience, we should expect to see the anguish and remorse of a person increase continually as he progresses in sin. But is not the reverse of this often found to be the fact? The observation of every person who is acquainted with the drunkard and libertine, who has visited our State prisons and common jails, must convince him that the lashes of conscience are not increased, but diminished, by a descending progress in vice. The commission of one sin goes to destroy the principle of resistance, and thus prepares the way for the commission of another. And many by a continued progress in sin have their conscience *seared* so as to be *past* feeling.

Thus I have examined every possible way in which the wicked may be supposed to suffer in this life, and the result of the whole is, that they do not here receive all the punishment which they deserve. Consequently a punishment awaits them in the world to come.

If it were true, as some pretend, that the wicked are punished only in the present life, then how absurd to talk of salvation. A criminal who has suffered the full penalty of the law, need not be told that his liberation is an act of mercy. He has a right to demand it as an act of justice. In like manner if men receive the due punishment of their sins in this life, they can claim exemption from future punishment on the ground of right. They have satisfied the utmost demands of the divine law. Now salvation is deliverance from the guilt, the condemnation, and the punishment of sin.

But this idea supposes that we are not delivered from these, but suffer them to their full extent. It would be ludicrous for a criminal to say that he had been saved from state prison because he had actually suffered out his full term of confinement. Equally ridiculous is it to talk of salvation when the sinner suffers to the full extent of his guilt. There is not a particle of salvation about it.

But there is another serious objection to the idea we are now opposing. It destroys the idea of forgiveness; for this implies that the sinner forgiven is not punished according to law and justice. But some tell us that the idea of forgiveness is perfectly consonant with the idea of suffering the whole penalty of the law. And so we have been told that salvation and damnation in substance mean the same thing; but who believes it? Should a man tell us that black was white and white black, or that wrath was love and guilt innocence, who would believe these palpable contradictions? But they might as well believe this, as to believe that the sinner is pardoned and still suffers the whole curse of the divine law.

There is yet another serious objection to this sentiment. If all are discharged on the ground of justice, by enduring the whole penalty of the law, the system of grace revealed in the Bible falls to the ground. Grace is favor conferred on the guilty and undeserving. But those who have suffered the whole penalty of God's law, and have thus discharged all its claims, cannot say "by grace I am saved." Their's therefore will not be the song of redeeming love. Here then is a system that destroys the idea of *salvation*, *forgiveness* and *grace*. Had the wicked attempted to devise a system directly opposite to the Bible, they could not have hit upon one more suited to their purpose than this. It is as we have seen, false in fact, and overturns the whole system of man's redemption as revealed in the Bible.

IV. But though by far the greater part of the objectors under consideration deny all future punishment, yet there are some few of the more sober and candid among them who hold that **THERE IS A FUTURE STATE OF PROBATION, and that future punishment is ONLY DISCIPLINARY AND LIMITED.** By this evasion all those texts

which threaten the wicked with everlasting destruction and punishment, are explained to mean the chastisements only of a father, inflicted on his disobedient children during a limited period, and for their best interest.

But this doctrine in question is all mere *assumption*. I am not aware that there is a single text of scripture that even intimates that the future punishment of the wicked is designed for their good, or that their moral character will be changed after death. The last account the Bible gives us of them is, "that they died and were buried, and in hell lifted up their eyes being in torments." It sentences them to everlasting punishment; leaves them in hell, and is entirely silent as to their being placed under a painful and lasting discipline after death that will correct their evil dispositions and vicious habits, and form in their minds the love of virtue, by which they will be prepared for heaven.

This notion is contradicted by the analogy of experience. Would a parent, if he wished to reform his vicious child, place him in the society of those who were equally or even more abandoned than his child? And is it not true in fact, that the wicked who in the present life have been doomed by the sentence of human law to confinement with those of a similar character to their own, have generally come away monuments not of the reforming, but of the corrupting and hardening influence of such kind of punishment? Where then is the ground for believing that the wicked by being continually associated with those in whom the principles of falsehood, deceit and malignity, and the passions of pride, hatred, malice, and revenge rage with uncontrolled and perpetual violence; and who continually blaspheme God and oppose the interests of his kingdom; will become conformed to his image and acquire a relish for his service?

This doctrine is contrary to the express declarations of the Scriptures. The punishment of the wicked is declared to be everlasting in such a variety of instances and in such a variety of forms of expression as to preclude the idea of its being limited, and of a purifying influence. They are said to endure "the wrath," "the ven-

geance," "the fiery indignation," "the fierceness of the wrath of Almighty God," "judgment without mercy," and all the threatnings of the divine law without any mixture of good. Does this language express sufferings, designed only for the reformation of those who endure them?

According to the opinion now under consideration, all endure the whole penalty of the law, and are strictly punished according to their deserts. Of course they are not saved by grace, nor is their deliverance in any sense to be ascribed to Christ. Grace and mercy have no portion in their restoration to the divine favor. When an offender has served out the term of his sentence in the penitentiary, would he think of petitioning the Governor to grant him his pardon? If a pardon were offered him just as he was leaving the prison-gates, would he receive it as a great favor? Need a person who has paid his debt, be told, that his debt was generously forgiven him? Contemptible absurdity! If the doctrine of universal restoration be true, the sinner will enter heaven without being under any obligation to God for pardoning him, or the Lord Jesus for redeeming him, or the Holy Ghost for sanctifying him. Is not this utterly inconsistent with the whole tenor of Scriptures? Does it not sink the grace of the gospel into a mere farce?

If the punishment of the wicked is only a necessary and salutary discipline, designed to promote their ultimate happiness, then punishment inflicted for any other end is unjust. In this case he deserves no more punishment for breaking the law, than will repair the injury sustained by himself. It is therefore unjust to punish him for the injury and insult he may have done to the government of God, and the interests of the Universe, excepting so far as he at the same time injures himself. But this implies that they are not injured and insulted by the transgressor, and that therefore no reparation is to be made to them.

Will any one assume this ground, that sin has not a serious bearing upon the interests of the Divine holiness, law, and government? If he will thus deny its influence, he may deny its existence. But

if you acknowledge that the transgressor sins against God, and injures his government ; and that the justice of God, and the dignity of his authority, and the interests of the universe, require punishment to make a reparation, and that for this purpose God has sanctioned his law with a penalty, then you must give up the ground of disciplinary punishment as untenable.

Again, if future punishment is disciplinary, it is inflicted without the least necessity, and is therefore a wanton exercise of cruelty ; for the repentance and reformation of the sinner might be effected without the imposition of dreadful torments for ages of ages. That same power and wisdom which lead many to repentance in this life, might by similar or superior means lead all to repentance. Or if a more clear exhibition of truth and stronger motives were necessary, God might exhibit the truth in such a convincing manner, and might render motives so inducing as inevitably to produce conviction that should result in genuine repentance and conversion to God. Why are the fires of hell kindled at all ? Why are sinners doomed to unutterable woes for ages on ages when it is God's purpose to pardon and save them ?

Once more, if the sufferings of the wicked are for their ultimate and everlasting good, they are not to be regarded in any proper sense as punishment. Punishment is the infliction of positive evil ; it is subjecting the guilty to sufferings which, all things considered, are an evil to them. If then the wicked suffer in the future life only for their good, they are not punished. A man who goes through a painful course of medicine, or submits to the amputation of a limb, in order to restore health or preserve life, is in no sense punished. If future punishment be disciplinary, the wicked while enduring the pains of hell will have occasion for thanksgiving for what they will endure ; for by this salutary discipline they are being prepared for the purity and happiness of heaven. But is hell a world of mercy ? Does God there cause all things to work together for good to those who hate and oppose him ? This is equally as absurd and ridiculous as to suppose that the wicked receive all their punishment in this life.

V. Some evade the force of scripture testimony BY DENYING THE IMMORTALITY OF THE SOUL AND THAT IT IS CAPABLE OF SUFFERING OR ENJOYMENT IN AN INTERMEDIATE STATE. They acknowledge that the whole doctrine of future punishment whether limited or endless, depends upon this: "Is the soul immortal, and is it capable of suffering or enjoyment in an intermediate state?" Hence they are reduced to the only alternative, either to admit the doctrine of future punishment, or to deny the immortality of the soul and its existence after death and before the resurrection.

The immortality of the soul is a subject of infinite moment to man as a social, rational and accountable intelligence. If he have not an immortal soul, religion is a shadow, life a dream, and the approach of death a scene of darkness and despair. But if man is destined to an eternal existence, an immense importance must attach to all his present affections, actions and pursuits. All decisive and complete information on this point is of the greatest moment; for all error and uncertainty in a matter of such importance must enfeeble and unsettle the mind, and detract from the efficacy of those motives which excite and animate the soul to aspire after the felicities of another world. There is too much reason to believe that the indifference to religion which so generally prevails, and the unhallowed practices to which it gives rise, are owing principally to the want of a full conviction of the reality of a future state.

Now that the soul is immortal might be argued from the *Light of Nature*. From the consideration of the universal belief which this doctrine has obtained among all nations and in all ages; from the strong and restless desires after future existence and enjoyment implanted in the human breast; from the strong desires of the mind after general knowledge, and the capacious intellectual faculties with which man is furnished; from the susceptibility of the mind for endless progress towards intellectual and moral perfection, and the unlimited range of view which is opened to it throughout the immensity of space and duration; from the painful apprehensions of the mind under the influence of remorse; from the justice and providence of God, and from the absurdity of supposing that the

intelligent and thinking principle in man will ever be annihilated, we might argue the immortality of the soul. But the only sure ground on which to rest the proof of this doctrine is the word of God. This clearly establishes the point by declaring not only that the soul is capable of existing forever, but that it is the unalterable purpose of the Creator that it should thus exist.—(Matt. x: 28.)

The ancient patriarchs, and other illustrious characters that flourished under the Jewish dispensation, lived and died in the full persuasion of the immortality of the soul; and it was in the hope of another life that they received the promises. "As for me," says the Psalmist, "I shall behold thy face in righteousness; I shall be satisfied when I awake in thy likeness." "My flesh shall rest in hope; for thou wilt not leave my soul among the dead. Thou wilt show me the path of life; in thy presence is fullness of joy; at thy right hand are pleasures forevermore." "God will redeem my soul from the grave, for he will receive me." "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee. Thou wilt guide me with thy counsel and afterward receive me to glory." Nothing can be more clear and express than such declarations. If the Psalmist did not believe in the immortality of the soul, and did not hope to enjoy the felicities of another world after the termination of his earthly pilgrimage, his language is absolutely without meaning. What rational interpretation can be given of the expressions of his being redeemed from the grave and put in possession of fullness of joy and everlasting pleasures, if his view was confined to the narrow limits of time. Job, that illustrious example of patience, consoled his spirit under the most acute suffering by the hopes he entertained of a blessed immortality. "I know," says he, "that my redeemer liveth, and that he shall stand at the latter day upon the earth; and after I shall awake though this body be destroyed yet in my flesh shall I see God." In many other passages of the prophets the same truth is exhibited. When Balaam desired that his death might be like that of the righteous, it must be in the hope and expectation of a glorious immortality. Another decisive proof that the Israelites believed in the immortality of the soul is found in

their persuasion that the souls of the dead sometimes appeared after their decease, as Samuel to Saul, (1 Sam. xxviii: 13-15,) and Jeremiah to Judas Maccabeus, (2 Mac. xv: 14.) When Christ walked upon the sea the apostles took him for an apparition, and after his resurrection he referred to this current belief. The Saducees who denied the immortality of the soul, were regarded by their nation as a kind of heretics.

In the christian revelation the doctrine of immortality is taken for granted, and incidentally interwoven through all the discourses of our Saviour and his apostles as a truth which lies at the foundation of our religion, and never ought to be called in question. It is true they have not attempted to prove it by any labored arguments or supernatural evidences. It is assumed as true, as Moses in giving an account of the creation assumed as true the *being of God*. Paul when looking forward to the dissolution of his mortal frame, declares in his own behalf and in behalf of all christians, "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at those which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal." The apostle Peter declares that believers "are regenerated to the lively hope of an incorruptible, undefiled, and unfading inheritance reserved for them in heaven." And our Saviour declares in reference to his disciples, "I give unto them eternal life and *they shall never perish*." These passages clearly demonstrate the immortality of the soul. I shall now pass to notice in particular the evidence of its existence after death and before the resurrection.

The language of Scripture constantly implies that the soul is capable of exerting its powers and faculties in a state of separation from the body. The apostle, during his vision, could not tell whether he was *in the body* or *out of the body*, and he speaks of being "absent from the body and present with the Lord." Now if a man can be absent from the body and at the same time be present with the Lord, what more is wanted to prove the conscious existence of separate spirits? We frequently read of "things done in the body,"

which implies that some agent is capable of doing things *out of the body*. In Eccl. xii: 7, Solomon confutes the sentiments of those who suppose "that one event happeneth to man and to beast, that they both alike die," by saying, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Here it is directly asserted that after our mortal part shall return to its original dust, there is a spirit to return to God. In Matt. xvii, it is written, "And after six days Jesus took Peter and James and John into an high mountain and was transfigured before them; and there appeared unto them Moses and Elias talking with them." It is a question whether these persons were here in body or in spirit only. Whatever may be pretended of Elias or Elijah, that distinguished prophet who is said to have been taken to heaven without dying, Moses surely died and was buried in the land of Moab. And his body could not be there. Is it said that this is a vision and ought not to be literally interpreted? The word translated vision means *sight, appearance*, what they had seen on the mount. Hence to assume that the persons seen were not the real persons of Moses and Elijah, and the voice heard was not the real voice, is to take for granted what the word will not justify. Besides, Peter represents these things as real—(2 Peter i: 16-18)—"For we have not followed cunningly devised fables, when we made known unto you the coming of our Lord Jesus Christ, but *were eye witnesses* of his majesty. For he received from God the Father, honor and glory when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice which came from heaven *we heard* when we were with him in the holy mount." If these things were all real, does this not prove that the spirit of Moses had existence after his body was dead? In Heb. xii: 23, we read of the "spirits of the just made perfect" as well as of "an innumerable company of angels." The answer of our Lord to those Saducees who caviled about the doctrine of the resurrection, is equally decisive against those who deny the doctrine of the *intermediate state*. His argument to prove the doctrine of a future existence was, that God said to Moses, "I am the God of thy father,

the God of Abraham, the God of Isaac, and the God of Jacob." "And God is not the God of the dead but of the living." If the holy patriarchs, whose names are here commemorated with so much honor, were reduced to the mere clods of the valley, and their souls were struck into non-existence, God would never own the high relation to those whom he has finally abandoned and suffered to sink into a state of unconscious existence. Consequently Abraham, Isaac and Jacob, though dead in body, were living and intelligent beings in another state at that time. The phrase "He was gathered to his *people*," implies a similar sentiment. In Gen. xxv, it is said "Abraham gave up the ghost and was *gathered to his people*." This expression does not import that he was buried with his fathers, for the fathers of Abraham were buried several hundreds of miles from the cave of Machpelah, in which the mortal remains of Abraham were repositied. The true meaning therefore must be that he was 'gathered' to the blessed society of those congenial spirits who had passed into the unseen world. The translation of Enoch is proof in point. Paul says, "by faith Enoch was translated that he should not see death, and was not found because God had translated him.—(Heb. xi: 5.) Now to *translate* does not mean to annihilate, but to transfer to another state of being. He went to dwell with God, for God took him. Now he passed into the invisible world with or without a body. But to go into the world of spirits with a mortal body, is a contradiction of terms. His translation must be the assumption of a glorified body such as the saints will receive after the resurrection, and such as the righteous will assume who at the second coming of Christ are alive upon the earth.

The scriptures likewise teach us that both the righteous and the wicked immediately on leaving the body enter into a state of happiness or misery. Lazarus as soon as he died was carried by angels into the bosom of Abraham; and when "the rich man died and was buried, in hell he lifted up his eyes being in torments."—(Luke xvi: 19.) The conclusion is unavoidable that their spirits were in another world. Do you say that this is a parabolical representation? What if it be—has it therefore no plain and intelligible meaning? And

what truth does it inculcate if not that souls go into a state of happiness or misery at death? I apprehend that in ninety-nine cases out of a hundred, every unbiassed person on hearing for the first time the parable of the rich man and Lazarus, would have a conviction on his mind that the immortal part of one was in a state of happiness, and that of the other in a state of misery. This is the obvious meaning of the parable. This was the sense in which our Lord must have been understood. And would he have uttered even in parables what had a direct tendency to mislead the reader, and to raise an expectation of a state which had no existence? But he was pleased to confirm this inference by his address to the dying thief upon the cross: "This day shalt thou be with me in paradise." But this could not be unless his soul had existed in a state of happiness, while his body was buried with the other malefactor. The apostle "had a desire to depart and be with Christ," which he considered as far better than living on earth. But he would not have been any sooner with Christ for departing this life were he to be entirely under the power of death until the resurrection. Nor could he be *present with the Lord* while *absent from the body*, if at death he should sink into a state of unconscious existence and thus remain till the second coming of Christ. The Revelator was directed to write "Blessed are the dead that die in the Lord from *henceforth*, even so saith the Spirit." This also implies that the righteous at death enter into a state of happiness. John "saw an innumerable company of souls before the throne of heaven, crying for vengeance on their persecutors, but were required to wait till the rest of their brethren had finished their testimony."—(Rev. vi: 9-11.) Interpret this passage as you will, still the facts it relates must precede the resurrection. Hence it proves a conscious existence of the soul after death. How absurd then is the conclusion that the soul is *not* immortal, and that it will *not* exist in a state of happiness or misery after death and before the resurrection!

But suppose the soul is annihilated at death and reanimated at the resurrection, it is not essentially the same mind. It is a new creation when rebuilt. But if the mind be in its essential properties at

the resurrection what it was when it left the world, then the sinner must have all those passions and affections which he has in this life, and be what he would be if he should not sink into a state of unconscious existence. This would not avoid the necessity of his suffering in the eternal world; for he must be what he was when he left the world, a guilty, wretched and polluted being.

VI. *Another evasion which I shall notice is, THE DENIAL OF THE EXISTENCE AND AGENCY OF EVIL SPIRITS.* Should we give way to speculative notions of the existence and agency of evil spirits, we may presently lose ourselves. All that we can know of them is revealed in the Bible. To the Bible then let us repair.

The objectors to endless punishment have labored hard to disprove the existence of a being called the devil. They argue that "the word *devil* or Satan in the Old and New Testament signifies only the principle of natural or moral evil, personified by the well known figure in rhetoric—The devil is only an allegorical personage." The relative bearing of this subject upon the future punishment of the wicked would not sustain me in going fully into the proof of the reality and agency of evil spirits. Yet it may be proper for me to present a few thoughts on Satanic influence, and cite a few passages of scripture which to my own mind prove the existence and agency of evil spirits.

Many eminent saints and christians of undoubted veracity and sanity, have frequently declared that the most horrid and blasphemous thoughts which can be imagined have been suddenly and unexpectedly suggested to their minds, to expel which they have exerted every energy of their moral powers. Now I ask, does not the fact that these thoughts were unwelcome, unsought for, and unexpectedly forced on their minds, prove that they were the effect of some influence foreign to and independent of the mind? And if so, was it the influence of a good or a bad being?

The language of the scriptures on the existence and agency of evil spirits is such, that it is impossible to understand it in any other than a literal sense. The language of inspiration not only represents the devil as a *real*, intelligent agent, but describes him

as having an *influence* on the human mind. To this point are the following passages of scripture: "The god of this world blindeth the minds of them that believe not." "The prince of the power of the air, the spirit that now worketh in the children of disobedience." "Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour." "For this purpose the son of God was manifested, that he might destroy the works of the devil." "Resist the devil, and he will flee from you." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "The devil taketh him up into a high mountain." "The devil having put it into Judas' heart to betray him," &c.

These and many other passages which might be cited, abundantly teach to my mind the fact that there is a *being* of vast and extensive intellect; who is an enemy of all righteousness, and who with "his angels," has free access to the minds of men, tempting them to rebel against God and to destroy themselves, and that this being is the *Devil*.

That Satanic influence is *possible*, no man ought to dispute, unless he can prove it *impossible*. And can it be proved that Satan *cannot* communicate ideas to the human mind? That simple *spirit* *can* influence spirits dwelling in *bodies*, cannot be denied without denying the influence of the Holy Spirit on the minds of men. I presume that no man will undertake to prove the impossibility of Satanic influence on the human mind.

But is it said that we may account for the influence mentioned in the passages above quoted, without imputing it to infernal agency? But God has told us that Satan has an influence on the human mind, and that ought to put the subject to rest. We are not at liberty to explain away the literal meaning of the scriptures, and understand them in a metaphorical sense, unless the subject or connection show that they are metaphorical. If the scriptures on this subject are to

be understood in a metaphorical sense, the influence of Satan meaning no more than moral evil, then the inspired writers, instead of using great plainness of speech, must have so written as to deceive mankind. Take for illustration a few passages. "When any one heareth the word and understandeth it not, then cometh the *wicked one* and catcheth away that which was sown in the heart: this is he which received seed by the way-side." Christ is here explaining the parable of the sowers, and giving the plain and literal meaning. And can we suppose that he would explain one dark metaphor by another equally dark? The wicked one taking the word out of the heart, must have been quite as obscure as the fowls of heaven devouring it.

The same might be observed of the parable of *the tares*. It is said that "while men slept the enemy came and sowed tares among the wheat and went his way." In giving the plain and real meaning of this parable, our Lord said that the enemy that sowed them was the devil. But if Satan has no influence on the mind, this instead of explaining was only perplexing the subject.

In fine, it is easy to see that the existence and agency of evil spirits must stand or fall together. If the one is metaphorical, so is the other. If the one be given up, so may the other. And thus the scripture account "of the angels who kept not their first estate being reserved to everlasting chains, under darkness, unto the judgment of the great day," may be all a mere farce. And if there is in reality no such beings, the whole testimony of scripture is reduced to uncertainty. We may believe nothing which God has revealed if we can find a more simple way of accounting for facts which he has told us to be the effects of specific causes, than by acknowledging such causes to produce such effects.

God has represented in his word a real, malignant *being*, who fell from heaven with all his company, and who has come with all his legions to this apostate world for the purpose of instigating man to persist in his rebellion against his Creator, and to resist all overtures of peace. God has also represented him as the grand mover of idolatry, snperstition, wars and persecutions, and as ruling in the

children of disobedience and leading them captive at his will. He is a lying spirit in the mouth of false prophets, seducers and heretics. It is he that torments and possesses men. He inspires them with evil designs, as he did David when he drew him into sin by tempting him to number Israel ; Judas to betray his Lord ; and Ananias and Sapphira to conceal the price of their field. Places pre-eminent for wickedness are styled "Satan's seat." He roves full of rage like a roaring lion, to tempt, to betray, and to involve us in guilt and ruin.

When we consider the plain testimony of scripture on the existence and agency of evil spirits on the human mind, have we not abundant evidence of their existence and agency ; and that those who deny this fact and endeavor to explain the scriptures so as to justify such a denial, are perverting the scriptures ? If the power of Satan be an Eastern metaphor, so may the power of God be in delivering men from it. There is no doctrine in the Bible but that might be thus explained entirely away. Let us believe what God has said, and conform our faith to the decision of the sacred scriptures.

VII. *Another evasion which I shall notice, IS, THAT THE JUDGMENT DAY IS PASSED AWAY ALREADY, OR THAT EVERY MAN IS JUDGED AND REWARDED IN THE PRESENT LIFE.* By this expedient all those passages are explained away which speak of a judgment to come, of every man standing before the judgment-seat of Christ ; and of Christ as coming in the clouds of heaven with power and with great glory to judge the world. Since a few texts are found, in which the coming of Christ is spoken of with reference to some special manifestation of his power and glory in the present world, the position is assumed as demonstrably true, that wherever his coming is spoken of in the scriptures, it must have the same limitation, and relate only to the scenes of this life. It is asserted that all the judgment there is for the transgressor is in the present life, because if it be admitted that there is a judgment in a future state it will follow of course that there will be also punishment in a future state. Of this, the objectors of future punishment are aware ; hence their attempts to disprove the doctrine of the general judg-

ment at the end of the world. But were the Bible silent upon this point, it might be conclusively proved from facts and considerations independent of direct scripture testimony, that there is to be a judgment after death.

That there will be a future judgment, may be inferred from the partial displays of divine justice in this world. If there be a righteous God, he will fully reward the righteous and punish the wicked. But this is not done in the present dispensation of things. Whether rewards and punishments are invariably awarded to men in the present life according to their moral actions, is a point that has been long settled. The experience of all ages has shown that pleasure and pain, prosperity and adversity, are not distributed by providence exactly according to the virtues and vices of mankind, but scattered with a promiscuous hand. Though various instances occur in which those who have distinguished themselves by their crimes are distinguished by the judgments of God, while those who have been eminent for piety and virtue were signally delivered by the interposition of divine providence, yet the objects of God's hatred and love are not uniformly distinguished by the present distribution of things. The wicked are often in prosperity all their days, while the righteous are in adversity. As it respects public calamities, the distress is general and indiscriminate. If drought, famine, pestilence, floods or fires are commissioned to spread wide disasters, they have no warrant except in a few miraculous instances to exempt the righteous. Hence the tie that binds human society must be severed before there can be a perfect retribution; for the state of individuals is inseparably connected with that of society, and good and bad men must share alike in public blessings and calamities.

We also infer a future judgment from the fact that although this is not a state of perfect retribution, yet God in his providence does here begin to reward virtue and punish vice. Had no distinction whatever taken place in the present life between the righteous and the wicked, there might have been some ground to conclude that the ancient complaint was just, "that all things come alike to all men; there is one event to the righteous and the wicked."

But to suppose that God regards with equal eye the evil and the good, is in effect to annihilate his existence, as it contradicts every notion which holy beings have entertained of him. It would represent him as having less regard for virtue than many of his creatures on earth; for but few of them are so depraved as not to wish the virtuous rewarded and the vicious punished. Now God is a being of order, and he has displayed it in his moral government. He has shown himself favorable to virtue and unfavorable to vice. He does begin to reward and punish in the present life. Thus we see the throne of the Almighty already set for judgment; and by his beginning to reward and punish here, we infer what he will do hereafter, when the characters of moral agents will be fully adjusted.

Conscience also intimates to man when he sins that he deserves to be punished. Now the reproaches of conscience are altogether inexplicable, if there be no retribution beyond the grave. We are therefore led to the conclusion that those terrors which assail the wicked may be considered the beginnings of that misery and anguish which will be consummated in the world to come, in the cases of those who add final impenitence to all their other crimes.

When we see or hear of great crimes committed by others, such as murders, perjuries, robbery, treachery, oppression in all its forms, and tyranny in all its degrees from that practiced towards the African slave, up to that exercised over the lives and liberties of millions of cringing vassals, through the forbearance of God, or the imperfection of human laws; we feel something within us demanding that such should receive condign punishment. From these considerations it seems reasonable to expect that there will be a judgment after death.

But it is not on an argument of this kind that I principally rely for proof of a future judgment. We are not left to the mere dictates of reason on this subject. God, in his word, has revealed in the clearest manner, that there will be a day of reckoning at the end of the world. "I said in my heart, God shall judge the righteous and the wicked." "For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil."

(Ecc. liii: 17.—xii: 14.) “God hath appointed a day, in the which he will judge *the world* in righteousness by that man whom he hath ordained.”—(Acts xvii: 30, 31.) “We shall all stand before the judgment seat of Christ.”—(Rom. xiv: 10.) “For we must all appear before the judgment seat of Christ, that every one may receive of the things done in his body, according to that he hath done, whether it be good or bad.”—(2 Cor. v: 10.) Here it may be observed that the retrospective phrase, *the things done in his body*, determine the time of the judgment to a period beyond this life. “But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment.”—(Matt. xii: 36.) “And as Paul reasoned of righteousness, temperance, and *judgment to come*, Felix trembled.”—(Acts xxiv: 25.) “When the Son of Man shall come in his glory and all his angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. And these shall go away into everlasting punishment: but the righteous into life eternal.”—(Matt. xxv: 31–46.) These passages so clearly refer to the general judgment at a future indefinite time, that nothing need be said to establish this application of them. Another class of texts clearly limits the *judgment* to a period subsequent to death and the resurrection. “It is appointed unto men once to die, but AFTER this the judgment.”—(Heb. ix: 27.) “I charge, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.”—(2 Tim. iv: 1.) “Who shall give account to him that is ready to judge the quick and the dead.”—(1 Pet. iv: 5.) By the *quick* we are to understand those who shall be alive on the earth when Christ comes to judgment; and by the *dead* those who are so in a literal sense. The dead will be raised, and those who are alive upon the earth at that time, will be changed, and both together will be judged. “But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and

the perdition of the ungodly men.”—(2 Pet. iii: 7.) “For I am ready to be offered, and the time of my departure is at hand; I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them that love his appearing.” (2 Tim. iv: 6-8.) “And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whoever was not found written in the book of life, was cast into the lake of fire.”—(Rev. xx: 12-15.) Death and hell, taken literally, are things which belong to time. Prior to the day of Judgment, the ungodly were confined under their power as in a prison, but having received their doom, they shall not be remanded back thither, but go into everlasting punishment. St. Peter speaks of the angels who sinned and were cast down to *Tartarus*, and delivered in chains of darkness to be reserved unto judgment.—(2 Pet. ii: 4.) St. Jude, speaking of the same characters, is more explicit. “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day.”—(Jude 6.) Though the subjects of the judgment in these two last passages, are fallen angels, and not sinners of mankind; yet the argument from their case, in support of the future judgment, is equally strong as though spoken of men: for it is not the subjects but the certainty of future judgment that is the object of inquiry.

There is another class of texts which speaks of the judgment and its attending circumstances. “The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel

of our Lord Jesus Christ.”—(2 Thess. i: 7, 8.) “Behold he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, amen.”—(Rev. i: 7.) The inspired writers speak of the visible heavens and earth as *waxing old*, and *passing away*; yea, of a general conflagration as connected with the judgment.

These are but a small portion of the passages which announce a judgment to come. But they are plain and decisive. They disclose a judgment to occur after death, and to embrace all mankind.

Now, let me ask, have scenes on earth ever been witnessed that correspond with the awful descriptions which the Bible gives of the final judgment? Has the Lord Jesus descended from heaven, in the clouds of heaven, visible to every eye, and penetrating every soul? Have all men, all nations, the dead both small and great, the quick and the dead, stood before God? Has the Judge of all separated them the one from the other, as a shepherd divideth his sheep from the goats, sitting his sheep on his right hand, and the goats on the left? Has he pronounced sentence upon them according to their characters, saying to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, and to those on his left, Depart, ye cursed, into everlasting fire, prepared for the devil and his angels? Has the sentence been actually executed? Have the righteous entered into life eternal, and the wicked gone away into everlasting punishment? Are the wicked now experiencing everlasting destruction from the presence of the Lord and the glory of his power, and the righteous shining forth in the kingdom of their God? These are scenes which mark the second coming of Christ, and the last judgment; when he will come to judge the world in righteousness.

I am not unaware that it is objected that all that is said in the 25th chapter of St. Matthew respecting the final judgment, is referred to the destruction of Jerusalem. But any one who knows the manner in which the objectors treat this and the preceding chapter, can have no doubt that their present interpretation of them is only a

subterfuge to avoid the solemn truths which there bear down upon a guilty conscience. But what was there, let me ask, in the destruction of Jerusalem that corresponds with the scenes described in the 25th chapter of Matthew? Did the son of man then come in his power and great glory, and all the holy angels with him? Did he then sit upon the throne of his glory and gather before him all nations? Did he separate them one from another? Did he go into a formal and strict examination of their respective characters? Did he judge them out of the books, and award the righteous everlasting life, and send the wicked away into everlasting punishment? The man who can interpret all this as referring to the destruction of Jerusalem by the Roman army, is not to be reasoned with. To convince him is a hopeless task; for if he does not believe God he will not be persuaded by man.

If we compare the 31st verse of this chapter with the 30th and 31st verses of the preceding, we shall see that Christ teaches us to conceive of his coming to the destruction of Jerusalem as emblematical of his second coming to judgment. That he here does refer to the last judgment is evident from the fact that it was in answer to an express inquiry respecting the *end of the world*. All nations were assembled, which was not done at the destruction of Jerusalem, and the rewards and punishments are declared to be eternal. Once more:

VIII. *It is objected that in case should the scheme of universal salvation fail, the final punishment threatened in the Bible to the wicked* CONSISTS NOT IN AN ETERNAL PRESERVATION IN MISERY, BUT IN A TOTAL EXTINCTION OF CONSCIOUS BEING. Many passages are conceived not only strongly to favor but expressly to assert this opinion. It is true that it is countenanced by the *sound* of several expressions which occur in the New Testament. But a careful examination of these passages will show that their meaning is far different from that, which a less thorough investigation would seem to indicate. A candid and full examination of the scriptures will convince any mind that they afford no evidence of such a hypothesis.

The advocates of this doctrine contend that those passages which affirm that the wicked shall be *destroyed*, or *perish*, or be *consumed*, or suffer death, decidedly prove that they will be punished with the utter extinction of conscious being. Let us briefly notice a few of those passages in which such expressions are found.

Apollumi, the word commonly rendered to *destroy* or *perish*, is found in about ninety instances in the New Testament. It is used in several different senses, but never in the sense of a total extinction of conscious being. It often means to *render miserable*. Schleusner renders it "miseram reddo, pœnis officio, molestam ac indignationem creo alicui." (Matt. x: 28—Rom. ii: 12—xiv: 15—2 Cor. ii: 15—1 Cor. xv: 18—Luke xiii: 3–5.) *Apoleia*, generally translated *death* or *destruction*, occurs about twenty times in the New Testament. It sometimes signifies temporal death; at other times calamity of any kind. Schleusner renders it *misery* or *calamity*, and observes that it is used to denote the divine punishment of offences both in this and in a future life. (2 Pet. ii: 1—iii: 16—Phil. iii: 19—Rom. ix: 22—Matt. vii: 13.) *Olethros*, rendered *death* and *destruction*, is no where used to denote the extinction of the thinking principle. It literally signifies the destruction of the animal life, which is called *death*; and by a transfer of language it is used figuratively for divine punishment after death. It generally signifies pain, misery, punishment.—(1 Thess. v: 3—2 Thess. i: 9.)

On the word *Thanatos*, *death*, and the phrase *Thanatos deuterios*, the *second death*, the advocates of the doctrine of annihilation lay the greatest stress. They contend that the strict and invariable meaning of death is the total extinction of conscious being, and that the doctrine of the resurrection affords the only satisfactory evidence that this extinction of being will not be endless; and that since the wicked are threatened with a second death from which there is no promise of deliverance, we must conclude that their punishment will be endless and irrecoverable destruction. Now a little attention to this subject will show that the principle on which this argument is based is fallacious. *Thanatos* does not denote the extinction of conscious existence. It literally signifies the

destruction of animal life. And the place of the dead is made the place of punishment, so death is made the name of punishment itself. When this word relates to the wicked it denotes punishment after death.—(Rom. vi: 23—viii: 31—Jam. i: 15.) And the *second death* does not denote the destruction of *all being*, but of *well being*. It is expressly said to consist in being “cast into a lake of fire and brimstone, and as having part in that lake.”—(Rev. ii: 11—xx: 14–15.) This does not describe annihilation, nor can it be made to consist in it. The lake of fire and brimstone is called the second death to intimate, that as the soul or thinking principle in man is not destroyed in the first death or destruction of the body, so neither is it to be extinguished at the general conflagration at the end of the world. And seeing the wicked shall never be delivered from this second death by the resurrection, it is properly termed “*everlasting destruction* from the presence of the Lord and the glory of his power.” This *everlasting* destruction cannot mean annihilation; for that would not be an exertion but a suspension of divine power; for if this power be withheld for a moment the whole creation would sink into nothing.

The punishment of wicked men will be the same as that of wicked angels; but their punishment consists not in annihilation, but in torment. “Depart ye cursed into everlasting fire prepared for the devil and his angels.”—(Matt. xxv: 41.) The present punishment of these fallen beings is *torment*. They are “cast down to hell”—they “believe and tremble”—they cried saying, “what have we to do with thee? art thou come to torment us before the time?” Could they persuade themselves that they would be annihilated, would they not rather believe and rejoice than tremble?

The different degrees of punishment which is threatened in the Bible to the wicked, proves that it does not consist in annihilation, for that admits of no degree.

The happiness of the righteous does not consist in eternal being, but in eternal *well being*. And as the punishment of the wicked is every where contrasted with the future well being of the righteous,

it must consist not in a loss of conscious existence but of *well being*, which is equivalent to endless punishment.

If it be said that punishment will consist in torment proportioned in every case to the degrees of guilt, and will end in total extinction of life and intelligence, it may be replied that this is making it to be a compound partly of torment and partly of annihilation. And is it credible that this was the termination of punishment that our Lord held up to his disciples as an object of dread? Can this be the destruction of the soul and body in hell? Is it credible that our Lord should threaten the wicked with putting an end to their miseries?

It is highly unreasonable, if not absurd, to suppose that the thinking principle in man will ever be annihilated. To sink into eternal oblivion is impossible! Reason tells us that we cannot die. So far as our knowledge extends, there does not appear a single instance of annihilation throughout the material system. Changes are indeed incessantly taking place, in countless variety, throughout every department of nature. The spots of the Sun, the belts of Jupiter, the surface of the Moon, and the rings of Saturn, and several portions of the starry heavens, are constantly varying their aspects. But no instance has yet occurred of any portion of matter in these worlds and systems of worlds being reduced to annihilation. The matter of which this earth is composed, abhors nothingness. Do not the most common objects in nature bid defiance to the hand of the destroyer. Mountains are crumbling down; islands are emerging from the bottom of the sea, and sinking again into the abyss. Earthquakes and volcanoes have produced frequent devastations. The invisible atmosphere is also the scene of constant changes, by the mixture and decomposition of gasses. The vegetable and animal kingdoms are either progressively advancing to maturity or falling into decay. Still, however, amid all these changes and transformations no example of annihilation has yet occurred to the eye of the most penetrating observer. A piece of coal undergoes the process of combustion, and its component parts are dissolved, but the elementary particles of which it was com-

posed still remain in existence. Since, then, it appears that annihilation forms no part of the plan of the Creator in the material world, will he annihilate the world of mind? Reason says, no. The soul contains no principle of dissolution within itself, since it is a spiritual and uncompounded substance. And what is testified by reason is confirmed by Scripture. This informs us that all the repositories of the dead shall consign their charge to the dominion of immortality. Even in the absence of the body the soul lives and feels and acts, as we have seen, and our Lord tells us of those who cannot kill the soul. Hence we must believe that the soul is deathless, and that the spark of life and intelligence which the Almighty has created in man, will never be extinguished. For you, fellow sinner, there will be no escape through the dark retreat of annihilation. You may in the moments of your desparation seek for this dark and dismal door into nonentity. But you will find it barred firm with adamant, and locked with eternal bolts. Look at this awful fact, and think of that despair that will seize those guilty souls, who will look in vain for this dark door by which they may elude the grasp and be concealed from the withering glance of the Almighty Avenger! Fellow sinners, you may now evade the force of Scripture testimony, but you will not always be able so to do. O then let it be your concern to know what the Scriptures do teach, and submit yourselves to the decisions of the Oracles of God. "Search the Scriptures, for in them ye *think* ye have eternal life, and they are they that testify of me."

LECTURE VIII.

TRUE PRINCIPLES OF INTERPRETATION, IN REFERENCE TO THOSE PASSAGES OF SCRIPTURE WHICH ARE SUPPOSED TO ASSERT OR IMPLY THAT ALL MANKIND WILL ULTIMATELY BE RESTORED TO PURITY AND HAPPINESS.

2 Pet. iii: 16.—*“As also in all his epistles, speaking in them of these things ; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”*

IN the latter part of the apostolic age, many false teachers arose, among whom the Nicholaitans and the Simonians were the most remarkable. They perverted the doctrines of the gospel respecting justification by faith ; so as to make them a pretence for gratifying the vilest propensities of human nature without restraint. And to gain credit to their impious explications of the doctrines of the gospel, these impostors denied the divine authority of Christ and his apostles, and arrogated to themselves an illumination superior to that of the apostles of Christ. They assured their disciples that they were at liberty to gratify all their passions and appetites, and that Christ would not punish them for these nor any other sins.

These doctrines were extremely agreeable to the corruptions of the natural heart. By embracing these, the wicked could keep up the appearance of being believers in the Christian religion, while they denied all that was offensive in its doctrines, and threw off all that was uncomfortable in its restraints. To stop the mouths of these false teachers, and to guard his brethren against the evil tendency of their doctrines, and to establish them in the belief of

those things which the Lord himself had taught and which his apostles had delivered in his name, Peter wrote this second epistle.

The scriptures are our only rule of faith and practice. In them are clearly exhibited all those truths which are necessary for us to know in order to duty and salvation. But among the subjects contained in the Bible, some are not easy to be understood. This obscurity does not arise from any inaccuracy of expression, but from the grandeur and sublimity of the subjects produced. This is an evidence of the divine inspiration of the scriptures; for had they been originated by man they might have been easily apprehended; but that which emanates from God must of necessity be beyond the comprehension of mortals, unless it were possible for finite minds to grasp infinity. Such being the character of those subjects produced in the volume of Inspiration, we are required to bow our reason to its authority and to suspend our judgment, and wait for further light where a passage is not obvious, rather than commit ourselves to a decision that may prove to be unsound. The Bible is a depth which we shall never fathom in all its parts. It involves a thousand mysteries beyond the short-sighted view of mortals. Yet in its most important features, the truths it contains are clear and obvious. They lie upon its surface, occur again and again, and are stated in every variety of form. They are declared in such terms, and presented with such illustrations, that the vast bulk of mankind may comprehend them as well as the learned few. It is not strength of intellect, but a right temper of mind, that is wanting in order to a true understanding of the Bible.

But owing to a depraved heart, nourished by a wicked life, the *unlearned*, the *unteachable* who are averse to the truth, and the *unstable* who have no fixed religious principles and no firm attachment to virtue, *wrest the scriptures*. By far-fetched criticisms and false interpretations, they distort, pervert and put to the torture, the plain and obvious as well as the more difficult passages of revelation, to make them speak a meaning different from what the Holy Ghost intended. There is no one instance in which the character of false teachers is more manifest than in their perversion of the plain and

obvious meaning of the Bible. They form a theory of their own which has a tendency to diminish their fear of the divine displeasure, and remove their painful apprehensions of future punishment, and which supports their hope of future happiness apart from present holiness; and then they pervert the sacred truth in such a manner as to support their belief. The reason of this is obvious. While they are crying *peace, peace*, and while their hope of future bliss is based on the presumption that there is no wrath to come, no undying worm, no unquenchable fire, no hell; the Bible with a voice of seven fold vengeance proclaims, "that it shall be ill with the wicked, for the reward of his hands shall be given him." Hence, like Haman, they find that all their fancied hopes avail them nothing, while the Bible, with its pointed precepts and awful sanctions, like Mordecai at the king's gate, is disturbing their peace and blasting their hopes. Hence they torture the scriptures so as to speak a sentiment that shall accord with the prevailing inclinations of their hearts. But in doing this they will effect their own ruin. They *wrest* the scriptures to their own *destruction*. As they do not embrace the love of the truth that they might be saved, God will permit the effectual working of error in their minds to lead them even to believe a lie, that they may be damned who have not believed the truth, but have taken pleasure in iniquity.

What I propose, on the present occasion, is to go into an examination of some of those leading passages of scripture on which the objectors to future punishment rely for support. In doing this, I presume, we shall find a practical illustration of the truth of our assertion, that they wrest the scriptures.

Time will not allow me to go into a minute examination of every individual passage, which is supposed to imply or assert the final salvation of all men. I choose rather to classify them, and by giving in as few words as possible the *real meaning* of these classes, to enable you to determine what is the true meaning of particular passages.

Much reliance is placed on that class of texts in which Christ is said to have "tasted death for every man," (Heb. ii: 9)—to have

“given himself a ransom for all,” (1 Tim. ii : 6)—to have “suffered the just for the unjust that he might bring us to God,” (1 Pet. iii : 18)—to be “the propitiation for the sins of the whole world,” (1 John ii : 2)—to have “died for all,” (2 Cor. v : 15)—and to be “the Lamb of God that taketh away the sins of the world,” (John i : 29.) But do these passages assert that Christ *will save all men*? No—nor do they even imply this. All they assert is, that Christ by his sufferings and death has made a full and complete atonement for sin, and thereby opened a way in which all men *may* be saved. His work was not confined to any part of the world, but was designed to open the way of pardon to all men. He came into the world with powers and provisions adequate for all men, and made salvation possible to all. But it is one thing that a way should be prepared, and quite another to be found walking in that way. In the parable of the great supper the provision is abundant, and the invitation is full and free; but this did not avail those who refused to comply with it; for it was added, “none of these men which were bidden shall taste of my supper.” Nor will the offer of pardon freely made to sinners through the death of Christ, avail us any thing without a cordial acceptance of him. The sacrifice of Christ does not, in itself considered, secure the salvation of any. It is the price or ransom, on the efficacy of which the reconciliation of mankind depends. The benefits flowing from the death of Christ are freely offered; but they can never be enjoyed unless we comply with the conditions on which they are offered. This is an important consideration which many seem to overlook. They read that “Christ died for all;” that the offers of pardon and eternal life are made to all, and hence they conclude that all will be saved. But they should remember that while the *offers* of mercy are made to all, the *promises* of mercy are to those only who comply with the terms of the gospel. Although Christ has died for all, yet we read of those “who deny the Lord that bought them,” or made them his professed people, “and bring upon themselves swift destruction.”—(2 Pet. ii : 1.) The death of Christ avails only on the part of true believers. To all others “he is a stone of stumbling and a rock of offence.”—(1

Pet. ii: 8.) They are condemned by the very fact that Christ is come into the world.—(John iii: 19.)

There is another class of texts, in which it is said God "hath no pleasure in the death of the wicked," (Ezek. xxxiii: 11)—is "not willing that any should perish, but that all should come to repentance," (2 Pet. iii: 9)—"who will have all men to be saved and come to the knowledge of the truth."—(1 Tim. ii: 4.) Is it here expressly asserted that all men will be saved? Plainly not. These and similar passages simply express the general benevolence of God, or his readiness to pardon and save repenting, returning sinners. But they do not assert that any of our race *will be saved*. The argument which the objectors to endless punishment derive from these passages, is this: "Whatsoever God wills, will come to pass. God wills the salvation of all men; therefore all men will be saved." Let us examine this argument. Is not the fundamental principle on which it is based, fallacious? God has a purpose, and whatever he decrees, he will most certainly bring to pass. But it is not said that God has purposed to save all men. He "delights not in the death of the sinner;" and "will have all men to be saved." Will this event then surely come to pass? God is said to have no pleasure in the death of him that dieth; yet he dieth. Jehovah is said to have no pleasure in iniquity; yet iniquity exists. God now commands all men every where to repent, and it is declared that it is his will that all should come to repentance, and the knowledge of the truth. But shall we thence infer that there are no impenitent sinners who are ignorant of the truth? God wills the sanctification of all men. "This is the will of God even your sanctification." He also wills that "all men should be perfect in this life, even as their Father in heaven is perfect." But does this prove that all men are in fact now perfect? By no means. Nor is the fact that God is said to will the salvation of all men any evidence that all will be saved. In 1 Tim. ii: 4, where God has declared by St. Paul, that he will have all men to be saved, the word here translated *will* is not expressive of a *purpose* or *decree*. It is not the same word which the apostle uses in Rom. viii: 29, 30, and other

places where he declares the gracious purposes of heaven. It here expresses merely the *preceptive will* of God, which requires all men to be saved and to come to the knowledge of the truth. In 2 Pet. iii: 9, where it is said that God is not willing that any should perish, the word *not willing* cannot be understood of the ultimate determination of the Divine will. It is never used by persons who write good English, to express a purpose or decree. Nor does the Greek of Peter designate a Divine purpose; it being the same word which is used by Mark xv: 15, where it is said, "Pilate *willing* to content the people;" and also by Luke xxii: 42, where Christ says, "Father, if thou be *willing*, remove this cup from me." The meaning of Peter, especially if we read the whole verse, is obvious. The word merely expresses *benevolent feelings*. It is not the good pleasure of God, as revealed in the benevolent principles of the gospel that any should perish. But this does not prove that God has *purposed* the salvation of all men.

Again, it is said, "God is the Saviour of all men," (1 Tim. iv. 10.) But here only a part of the sentence is quoted, "He is the Saviour of all men, especially of those that believe." The word *Saviour* is to be understood agreeably to its usage in other passages, as *preserver*. Thus it is used in Psalm xxxvi: 6—"Lord, thou *preservest* man and beast;" and in Job vii: 20—"I have sinned, O thou *preserver* of men." By the care of his providence God protects the bodies, and prolongs the lives of the children of men. And he has a general good will to the eternal salvation of all men; and hence he has left no one of the human family in the same hopeless condition as that of fallen angels. Now if he be thus the Saviour of all men, will he not preserve his people? If such is his good will to all his creatures, will he not provide for those who are by faith new creatures? This passage is of the same import with that in John iii: 16—"God so loved the world, that he gave his only begotten Son," not that all men should unconditionally be saved, but "that *whosoever believeth* in him might not perish but have everlasting life."

It is said again: "As in Adam all die, even so in Christ shall all

be made alive.”—(1 Cor. xv : 22.) “In this passage,” it is said, “the evils produced by sin are compared with the benefits received by Christ, and it supposes the life imparted by him will prove an unspeakable blessing.” But the whole context shows that the apostle is here speaking of *temporal death* and the *resurrection* of the body, and has not the remotest reference to the future conditions of either the righteous or the wicked. If this passage was used in reference to the future states of men, it would not prove that all will be saved. The true meaning of the apostle in the above passage is, that as the first Adam ruined his posterity by sin and was the cause of natural death, so the Lord Jesus, the second Adam, will raise all mankind from the dead, that in the body all may receive rewards and punishments according to their works. It has been supposed by some that the resurrection here spoken of, refers solely to Christians. But if it includes all mankind, will it follow that all will be made alive in Christ by a glorious resurrection unto life? Let the solemn declaration of our Lord decide. “The hour is coming, in the which all that are in their graves shall hear his voice, and come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.”

“If any man be in Christ, he is a new creature ; old things are passed away ; behold all things are become new.”—(2 Cor. v : 17.) All who are savingly interested in the merits of Christ, are new creatures, by virtue of their union with him. Their former vicious inclinations, bad practices, and corrupt principles, have passed away. But it remains to be proved, that all will, in a saving sense, be in Christ. There have been sinners to whom Christ said, “Depart from me, I know you not ; ye shall die in your sins, and whither I go ye cannot come.” None but those who are by faith, in Christ will ever be admitted to a participation of the joys and the glories of the heavenly world.

Again : “If any man sin, we have an advocate with the Father, Jesus Christ the righteous.”—(1 John ii : 1.) That Christ in any special sense advocates the cause of all the human race, is nowhere taught in the sacred volume. His prayer on the cross for his mur-

derers, was *only* for those who *knew not what they did*.—(Luke xxiii: 34.) “Had they known the true Messiah, they would not have crucified the Lord of glory.”—(1 Cor. ii: 8.) Christ says expressly “*I pray not for the world, but for them which thou hast given me.*” (John xvii: 9.) Nor have we any example of Christ’s ever praying for any more than his disciples and those who should believe on him through their word. As many as were given to Christ in the covenant of redemption shall come unto him and be saved. For them he offers his prevalent intercession; for them he is an Advocate with the Father.

The final salvation of all men is supposed to be favored by those passages which speak of God as being *merciful*. “The Lord, God, gracious and merciful, long-suffering and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgression and sin.”—(Ex. xxxiv: 6, 7.) “The Lord your God is gracious and merciful, and will not turn away his face from you if you return unto him.”—(2 Chron. xxx: 9.) “The Lord is merciful and gracious; slow to anger and plenteous in mercy: he hath not dealt with us after our sins, nor rewarded us according to our iniquities; for as the heaven is high above the earth, so great is his mercy toward them that *fear him*; as far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so hath the Lord compassion on them that *fear him*.”—(Ps. ciii: 8–14.) It must be manifest that these passages have not the remotest reference to the future conditions of men. They only assert the compassion and clemency of God in the present life. But because God is merciful, will it follow that he is not angry with the wicked every day? Because he is long-suffering, does it follow that he will bear with sinners eternally and not take vengeance? Because he is abundant in truth, does it follow that he will violate his word, and save them that believe not and love not our Lord Jesus Christ? Though the special mercy of God is not restricted to this life, yet it is invariably restricted to *character*. God is merciful, but he is also just and will by no means clear the guilty. Of the wicked it is said, “he that made them will

not have mercy upon them, and he that formed them will show them no favor" "The Lord is good to all, and his tender mercies are over all his works."—(Ps. cxlv: 9.) That that mercy which is to endure forever is over all the works of God, is not declared. It has never been questioned that all mankind are subjects of the divine benevolence in respect of the common blessings of this life. And this is evidently that kind of goodness of which the Psalmist speaks:—"Thou openest thine hand and satisfiest the desire of every living thing." By *all the* works of God we are to understand not only the *rational* but the *irrational* creation. And does any one suppose that God has provided salvation for his irrational creatures?

Those passages which represent the Deity as chastening his *children* with the disposition of a parent, are urged in proof that future punishment will be *disciplinary* and for the *final good* of all who endure it. "Thou shalt consider in thine heart that as a man chasteneth his son, so the Lord thy God chasteneth thee."—(Deut. viii: 5.) "Happy is the man whom the Lord correcteth, therefore despise not thou the chastening of the Lord."—(Job v: 17.) "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If you endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? Furthermore we have had fathers of our flesh who corrected us and we gave them reverence. Shall we not rather be in subjection to the Father of spirits and live? For they verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."—(Heb. xii: 5-10.) These passages have no reference to a future state. They represent the merciful dealings of God with his creatures during their probationary state. But they do not imply, much less assert, a willing subjection to the Father of spirits. Many either despise the chastenings of the Lord, or faint when they are rebuked of him. It is true God does not in this life willingly afflict and grieve the children of men, but acts as a wise and good magistrate who never punishes from caprice, but for the general good of

the whole. In the present life God often punishes for the correction of the offender and in the future always for the general good of the universe.

“I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made.—(Isa. lvii: 16.) This passage is adduced to prove the impossibility of future punishment being endless. “No soul could sustain endless punishment; such punishment would annihilate.” It is then not true “there is nothing too hard for the Lord.”—(Jer. xxxii: 16.) God cannot preserve souls to endure endless torments. The passage speaks only of the fatherly chastisements of God to his ‘peculiar people’ who are in the context said to *put their trust in the Lord*; and that too in the present life since it was promised them that they “should possess the land and inherit his holy mountain.” The meaning is, that God will not contend and be wroth forever against them on account of their imperfections, for then would their faith fail and their souls sink in despair. But however mercifully God deals with those who are “of a contrite and humble spirit,” “the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.”

“He shall see of the travail of his soul and be satisfied.”—(Isa. liii: 11.) No doubt the salvation of sinners affords the Saviour unspeakable delight. But he will be satisfied with whatever is the will of his Father. And whatever may be desirable to his benevolent heart, nothing can be more so than the satisfying of the claims of justice. If it be said these claims require the salvation of all men because “the Lord hath laid on him the iniquity of us all,” I reply, he suffered no more for *all* than would have been necessary for the salvation of a *single individual*, and no other sufferings were necessary whether more are saved than will be. But Christ will be satisfied with the portion which the Father will *divide* to him. A *division* is a *part* divided to him out of the great family of man. And this is expressly stated: “Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong.”

“Repent and be baptized every one of you; and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call.”—(Acts ii: 38, 39.) By those *afar off*, it is probable Peter meant the Jews who were scattered in other nations; for he does not seem yet to understand that the gospel is to be preached to the Gentiles. Yet the promise was equally applicable to the Gentiles as to the Jews. The Gentiles are sometimes clearly indicated by the expression *afar off*. Peter declared that the promise was to *as many of the Jews and Gentiles* as the Lord our God should call, and no more. He did not say that the Jews should receive the gift of the Holy Ghost unless they should “repent” and “be baptized in the name of Jesus Christ for the remission of sins.”

“Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”—(John xvii: 2.) “All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.”—(John vi: 37.) That God has given to Christ the power over all flesh is admitted. He has power to govern at his will and to save or destroy. But this is not an assurance that all will come to him in the appointed way of salvation and be saved. It is no where asserted that Christ will save all that God has given him the power over. He has power to give eternal life to as many and no more than were given to him. A parallel passage is recorded in Matt. xx: 23: “But to sit on my right hand, and on my left, is not mine to give *except to those* for whom it is prepared of my Father.” Christ had the power of bestowing his favors, but he can confer them on those only who should be entitled to them according to the purpose of his Father.

“The creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.”—(Rom. viii: 20, 21.) This passage is adduced to prove that the motive of God in making man subject to vanity, was that he might experience salvation, deliverance, and eternal redemption. This is altogether a forced

construction of this passage. To assert that the creature means the race of man, is to assume the point which wants proof. By the creature (*ktisis*) we are not to understand mankind, but the whole creation animate and inanimate. By "being made subject to vanity" is meant that when man apostatized from his Maker, all the creatures of God were brought under the influence of his revolt, and made to subserve the cause of his rebellion. As when Achan sinned, all that pertained to him suffered; so when our first parents sinned, the whole creation, in so far as it was connected with man, partook of the effects. As when a rebellion breaks out in a province, the resources of the country being seized by the rebels are turned to the support of their wicked course, so every thing which God has created for the accommodation of man has been by him perverted to the purposes of corruption. The creatures have been subjected to the vanity of serving idols and the lusts of men, and have themselves been turned into Gods and worshipped to the exclusion of the Creator. In these and a thousand other ways, the creatures of God have been subjected to vanity. To this vanity or bondage they are subjected "not willingly," as was the case with man; for every creature naturally inclines to serve and honor its Creator. "But by reason of him who hath subjected the same in hope." God could have easily crushed the rebellion that man had raised against him and have delivered the creatures from their servitude. But he saw fit to subject the creatures to this vanity for a season, till in his own due time when he will deliver them from this bondage of corruption by other means. The time fixed for the emancipation of creation from under the effects of sin, is at "the manifestation of the sons of God," or the redemption of their bodies from the bondage of corruption by the resurrection. As the whole of the creatures of God were cursed for man's sake, they are by a beautiful rhetorical figure represented as groaning under that curse, and earnestly wishing to be delivered from it. As the redemption or resurrection of our bodies will mark the period when creation shall be delivered from its cumbrous load of sin, it is considered as the birth day of a new creation. Hence the interests of the sons of God are described as

including those of creation in general. The glorious liberty of the one will be the glorious liberty of the other. "The earnest expectation of the creature waiteth for the manifestations of the sons of God." Now as the new heavens and the new earth will after the resurrection be the abode of righteousness, and no more subject to the vanity of subserving the cause of sin, their liberty will be the same as that of glorified saints.

But whatever interpretation be given of this difficult passage, you will observe that there is a distinction between the creature and the christian, showing that the two are not one and the same. If by the creature we are to understand christians, we make the apostle to deal in unmeaning tautology, as will be seen by comparing the 22d and 23d verses. If by the creature is meant unregenerate men, I would ask if they are not willingly subject to vanity? It is by their own voluntary offence that they are made miserable. And it is not the case with all mankind that they expect or desire a future and glorious resurrection. Some suppose death to be an eternal sleep. And among all classes of unregenerate men, there is nothing seen in their thoughts and pursuits expressive of the greatest earnestness of desire for a glorious immortality, but an almost total indifference to this subject. And their groaning is not like that of the christian, to be delivered from all the remains of sin.

It is said again, "Israel shall be saved with an everlasting salvation. In the Lord shall all the seed of Israel be justified and shall glory."—(Isa. xlv : 17, 25.) "All Israel shall be saved; as it is written: there shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob."—(Rom. xi : 26.) These and similar passages are adduced to prove the final salvation of all the **Jews**. But a careful examination of them will show that they are not applicable to the Jews as individual subjects of God's moral government, and that they do not imply the final salvation of all the literal descendants of Abraham. The apostle Paul in the ninth chapter of his epistle to the Romans, reasons very conclusively, that, "they are not all Israel which are of Israel, neither because they are the

seed of Abraham are they all children ;" and in the third chapter of his epistle to the Galatians, he shows who are the heirs of promise which God made to Abraham, and consequently who are the Israelites indeed, who shall be saved with an everlasting salvation. "If ye are Christ's, then are ye Abraham's seed and heirs according to the promise."

Universalists refer us to Ezekiel xvi: 44-63, in proof of the future emendation of the ancient Sodomites. They argue that "Sodom and her daughters must be taken literally for the cities of Sodom and the neighboring cities of the plain ; that the prophecy must refer to the very persons who were destroyed, seeing they left no descendants, and that there is therefore the same reason to expect the restoration of Sodom, as the fulfilment of God's gracious promises towards Jerusalem." This interpretation, plausible as it may appear, does not prove that the ancient Sodomites will be saved from "the vengeance of eternal fire" and admitted into the kingdom of heaven, but barely that they are to return to *their former estate*. And does any one seriously think that after the last judgment the cities of Sodom and Gomorrah, of Samaria and Jerusalem, will be rebuilt and their ancient inhabitants repossess them? Whoever believes this, is not to be reasoned with. Where it is said, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and then will I bring again the captivity of thy captives in the midst of them," (Ezek. xvi: 53,) the prophet is describing that the captivity of the wicked Jews and their ruin shall be *irrecoverable* as that of Sodom and Samaria. As Sodom and Samaria were never brought back nor returned to their former state, let not the Jews who are now in captivity expect it. Sooner shall the Sodomites arise out of the salt sea and the Samaritans return from the land of Assyria, than the wicked Jews who are now scattered among all the nations of the earth for their hurt, again enjoy peace and prosperity in their native land. This is the language of keen reproof.

It is very plain from the passage itself that the prophet does not

speaking of the restoration of the ancient inhabitants of the literal Sodom, which God destroyed by a storm of fire and brimstone from heaven. For if it be admitted that the Jews who were now in captivity were themselves to be delivered from their bondage to the Babylonians, this deliverance the Jews were to receive, according to the passage, "in the midst of Sodom and her daughters and Samaria and her daughters." But the Jews were never delivered from the Babylonish captivity *in the midst of* or *in connection with* the Sodomites that perished in the days of Abraham. Hence all attempts to prove from the passage the restoration of *those Sodomites* from the abodes of woe, is trifling in the extreme. The prophet says nothing about the deliverance of the literal Sodom from the "vengeance of eternal fire," and nothing about *such* a deliverance of Samaria and Jerusalem.

In the latter part of this chapter (verses 60-63), we have the language of free mercy to the penitent. God declared that he would take them into covenant with himself, and be pacified towards them. But this is not addressed to the same individuals against whom the threatnings are directed. It contains a precious promise which was fulfilled in part at the return of the penitent and reformed Jews out of Babylon, and which will be fully accomplished under the gospel dispensation, when the Jews shall be brought in with the fullness of the Gentiles.

"Moab shall be destroyed from being a people. Yet will I bring again the captivity of Moab in the latter days."—(Jer. xlviii: 42, 47.) "But it shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord."—(Jer. xlix: 39.) From these passages it is inferred that the Moabites and Elamites "are to be restored to *happiness in a future state* unless these express promises of God fail of being accomplished." But these declarations respecting Moab and Elam have no reference to their future state. These threatnings and promises respecting them have long since been *literally* fulfilled by their national captivity and their deliverance from it.

Moab was made captive five years after the destruction of Jeru-

salem, and was carried beyond the Euphrates as the prophets had threatened, (Jer. ix : 26—xii : 14, 15—xlviii : 47,) but they were afterwards *restored to their native land.*

Elam, sometimes called Elymais, was a province of Persia. The word sometimes denotes the whole country possessed by the ancient Persians. The Elamites, like the Moabites, were made captives by Nebuchadnezzar, according to the divine threatening by the prophet; but when Cyrus had destroyed Babylon, and brought the empire into the hands of the Persians, the Elamites no doubt returned in triumph out of all the countries whither they were scattered, and settled again in their own country. They were among the instruments employed by divine providence in the deliverance of the Jews from their captivity in Babylon.

But if we admit that these promises made to Moab and Elam were promises of spiritual and saving blessings, we have no occasion to leave the earth and search the regions of wretchedness and despair. These will have their accomplishment in the days of the Messiah, when the Gentiles under the yoke of sin and Satan, shall be brought back by divine grace. These nations have never been entirely cut off from the earth. Hence their restoration cannot be from the abodes of woe, but from their national and their spiritual captivity.

“Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.”—(Prov. xi : 31.) This passage is adduced to prove that the wicked receive all the punishment that they deserve in the present life. But if the text proves this, it equally proves that the righteous receive their full recompense in this life, and so there is no happiness reserved for them in the world to come. Further, this interpretation is not only contrary to plain facts and the whole tenor of the Bible, but it entirely sets aside the grace of the gospel. Were all men punished in this life to the full extent of their deserts there would be no need of a Saviour, and no room for the exercise of mercy. The obvious meaning of the text is that the righteous will receive some special tokens of the divine favor even in this life, and the sinner will be visited with

divine judgments. Though the present is not a state of perfect yet it is a state of providential retribution. Though many sins go unpunished in the earth, and services unrewarded which indicates that there is a judgment to come, yet the righteous are often recompensed for their righteousness in the earth. *The wicked*, also, and *the sinner* are sometimes signally punished in this life. And if the righteous who do not deserve the least reward have part of their recompense in this world, much more shall the wicked who deserve the most severe punishment have part of their punishment on earth as an earnest of the wrath to come. This is a warning to the wicked. Stand in awe and sin not! "If those have two heavens who merit none, much more shall they have two hells that merit both."

"But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."—(James iii : 17.) "God is no respecter of persons : but in every nation he that feareth him and worketh righteousness is accepted with him."—(Acts x : 34, 35.) It is argued from these passages that God treats all his rational creatures in every respect alike. But this is contradicted by all experience and scripture. The inequalities found in the divine distribution of good and evil in this life is as much a proof of partiality, as rewards and punishments in the life to come. True, God is not a respecter of persons. But this does not refer to the doctrine of divine sovereignty. It simply affirms that God will not save a man because he is a Jew, nor because he possesses any external privileges. But it does not affirm that he will not make a difference in their character, and then treat them according to their character. Though none are to be saved by external privileges, and none to be lost by want of them, yet God invariably will respect character ; and "he that feareth him and worketh righteousness is accepted with him."

"Gird thy sword upon thy thigh, O most mighty ; with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness and righteousness ; and let thy right hand teach thee terrible things. Thine arrows are sharp

in the hearts of the King's enemies ; whereby the people fall under thee."—(Ps. xlv : 3-6.) What are the terrible things performed by the right hand of the mighty King of Zion. He rides *prosperously* when he destroys his incorrigible enemies, as well as when he brings sinners to bow to the sceptre of his grace. And the psalmist speaks of the former event as well as the latter. The right hand of Christ, expert in warfare, and his arrows of mercy and wrath will readily execute his purpose. And those who do not bow to his sceptre of mercy, must fall so as to be made his footstool.

"Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."—(Ps. ii : 8.) Christ began to have the heathen for his inheritance when the gospel was first published to the Gentiles, and he will have the uttermost parts of the earth for his possession in the time of the Millennium. But this does not prove the salvation of all who have died in their sins.

"In the resurrection they neither marry nor are given in marriage but are as the angels of God in heaven."—(Matt. xxii : 30—Luke xx : 35, 36.) From these passages it is argued that all men in the future world will be like the angels of God—holy, spotless and pure. But this is said only of those men *who are counted worthy* to obtain that world, and not of all men.

"And he shall send Jesus, which before was preached unto you, whom the heavens must receive, until the times of restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began."—(Acts iii : 20, 21.) This passage is adduced to prove the final restoration of all wicked men and devils from their abodes of misery to final happiness at some period beyond the resurrection and the last judgment. But the *times* of restitution cannot mean any period beyond the last judgment ; for *till then* and *no longer* will the heavens detain Christ. This truth had frequently been declared by the mouth of the holy prophets. The common belief of the Jews was that the Messiah would reign on the earth forever. Hence it was important that the apostles should establish the fact that he had ascended to heaven. It was necessary that he

should do this, to direct the affairs of the universe for the welfare of the Church, and that he should there exercise his office as a priest in interceding for his people. "*Until the times of restitution.*" This implies that he would then return to earth; but it does not imply that he would not again ascend to heaven. "*Restitution of all things.*" The noun rendered *restitution* (*apokatastaseos*) has the idea of *consummation, completion, fulfilment*. Thus it is used by the Greek classics. In this sense the passage means that the heavens must receive the Lord Jesus until all things spoken by the prophets in relation to his work, his reign, the spread of the gospel, and the triumph of the cross, shall have been fulfilled. "*All things.*" All things spoken of by the prophets, and no more. The expression is limited by the connection to this; and of course it does not prove that all men shall be saved, or that all the evils of sin can be removed. This can never be; for the mischief has been done and can never be undone. But every thing which has been foretold by the prophets, shall receive their completion. The utter overthrow of the powers of darkness; the destruction of the last enemy death; the bringing back of peace and righteousness to flow in their ancient channels, and the final adjustment of all human affairs, may with great propriety be called "the times of restitution of all things." But nothing of this implies the restoration of wicked men and devils to their original state. "Suppose a formidable conspiracy should break out in one of the provinces of an earthly king; if he should crush this rebellion and call the offenders to justice, and punish some and pardon others, and restore law and order in his revolted province, such a period might be termed a restitution of all things. But this would not imply that all the conspirators would be restored to all their privileges and dignities."* Besides, if the phrase implies the salvation of all men at last, then the discourse of Peter amounts to this: "Repent and be converted that your sins may be blotted out, since you live under the times of the gospel, the reign of the Messiah, the times of refreshing; because at the times of restitution your sins will be blotted out whether you *do* or *do not*

* Fuller.

repent." And was this the motive by which Peter urged the great duty of repentance? Was it not rather that they *should* seek to avoid the vengeance due to the wicked, and to be admitted to heaven when the Lord Jesus shall return to judge the world?

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy *head* and thou shalt bruise his heel."—(Gen. iii: 15.) From this passage it is contended that "Moses, one of the earliest prophets, foretold the destruction of all evil, when he represented sin under the figure of a serpent whose *head* the seed of the woman was to bruise." But who would suppose that *bruising* the head of a General, strikes him and all his army into non-existence? A serpent's head may be much *bruised* without terminating his existence. In like manner the power and kingdom of Satan may be much circumscribed, and yet he may live in sin and wretchedness forever. Satan was to have his head bruised and his dominion reduced within narrow limits, but what is this to do with the salvation of all men? But if it be contended that by Satan is meant moral evil only, to have its *head bruised* by the seed of the woman does not prove the salvation of all men.

"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression and *to make an end of sins*, and to make reconciliation for iniquity."—(Dan. ix: 24.) This passage is urged to prove that God will make an end of sin after the resurrection and the last judgment, by restoring all mankind to his favor. But the passage has no reference to any period beyond time, since what is here related or predicted was to be accomplished within seventy years or within seventy weeks, that is, four hundred and fifty years from the time of the commencement of the prophecy.*

* Some have proposed a different translation of this difficult passage: They suppose this declaration of the angel to contain an answer to Daniel's prayer, who was anxious to know when the seventy years of captivity would be terminated. They render the passage thus: "The seventy years indeed concerning thy people, and concerning thy holy city, to finish the transgression, to end sins, to expiate iniquity, to bring back the righteousness of ancient times, and to complete the vision of the prophet and to consecrate the sanctuary, are terminating."

This prophecy has long since been accomplished. And does any one seriously believe that an *end* has been made of all sin? Is there no moral evil now in the world? He who denies this, contradicts the plain dictates of reason and common sense, as well as the most decisive declarations of the Bible. And cannot God be said to make an *end* of sin unless all the individuals in creation are converted? When God said to Zedekiah, "thou profane and wicked prince of Israel, whose days are come when iniquity shall have an end," (Ezek. xxi : 25,) did he mean that he was then restored to the divine favor and freed from all sin? And when God said to his people, that "their iniquity had an end," (Ezek. xxxv : 5,) does he mean that they were then in a state of sinless perfection? Rather is it not manifest that by *sin* and *iniquity* having an *end* is meant that the perpetrators of them had filled up the measure of their iniquity, and that they for the punishment of their sins should be shut up in Babylon, as in a prison, and rendered incapable of doing further mischief? Such was the accomplishment of the prophecy under consideration, which though it may have a bearing upon the return of the Jews from their captivity, yet it extends down to the advent of the Messiah. Christ came to take away sins. He is "the Lamb of God that taketh away the sins of the world." Not that he has actually removed all sin or guilt from the world, but that he has made abundant provision for the cancelling of human guilt, and instituted means for taking away the sin of the world. In this sense he has expiated sin and restrained transgression, though multitudes have *much more sin* than if he had done nothing. But suppose that we admit that to *end sins* or to *take away* the sin of the world did import its actual removal, the expression would be perfectly consistent with the endless perdition of ungodly men. The disciples of Christ though a *part* of the human family, "are not of the world."—(John xvii : 16.)

"Thou hast created all things, and for thy pleasure they are and were created."—(Rev. iv : 11.) The "pleasure of the Lord shall prosper in his (Christ's) hands."—(Isa. liii : 10.) "So shall thy word be that goeth forth out of thy mouth; it shall not return unto me

void ; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.”—(Isa. lv : 11.) “I will do all my pleasure.”—(Isa. xlvi : 10.) Here it is said, “God created all men for his pleasure and therefore not for ultimate death, and that surely his pleasure will be accomplished.” The fact that God’s ultimate will as it respects the destinies of the universe, will be answered, no one disputes. But that it is not his will at the winding up of all scenes of time, to send forth his angels and gather out of his kingdom all things that offend and the which do iniquity, and cast them into a furnace of fire, where shall be wailing and gnashing of teeth, is the point to be proved. If this cannot be done, it cannot be proved that God will eventually make all men completely happy. These passages would have been to the point if they had asserted that it was the purpose of God to save all men.

“Being put to death in the flesh but quickened by the spirit ; by which spirit also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing.” (1 Pet. iii : 18–20.) It is argued from this passage that “though the old world were disobedient in the days of Noah and perished in their iniquity, yet Jesus owned them by visiting them in their prison after death ;” he “preached to them the gospel of salvation, though they had died in their sins so many years before ;” therefore “all who perish in every age will have the same privilege and will be saved.” But admitting that Christ *after his death* did actually visit the spirits of the old world in their prison of woe, and there preach to them the gospel ; it would not follow that all who perish in every age will have the same privilege and be saved. The gospel is now preached to many who are not savingly benefitted by it ; but live and die in their sins. And admitting that Christ did actually preach to these spirits in prison, what evidence have we that they did not treat his message as wicked men treat it on earth ? The passage, however, rightly understood, gives no intimation that Christ did, after his death on the cross, visit the spirits of the old world. Christ by the same Spirit who made him alive, is said to

have preached to the antedelvians, because his spirit inspired Noah to preach to them, as is plain from Gen. vi: 3, "My spirit shall not always strive with man." Hence Noah is called "a preacher of righteousness." As the economy of man's redemption from the beginning has been under the direction of Christ, the preaching of the ancient prophets is attributed directly to him. And the Spirit who was in the ancient prophets is expressly affirmed to be the "Spirit of Christ." Thus Christ *by his Spirit* upon the mind and through the ministration of Noah preached to the old world. The time when he went and preached was when the long suffering of God waited in the days of Noah while the ark was preparing. It was during the one hundred and twenty years in which Noah was a preacher of righteousness. During that period when the patience of God waited for the reformation of the old world and he delayed the deluge. The *spirits* in prison are expressly said to have been disobedient in the days of Noah; hence we cannot suppose that (*pneumasi*) *spirits* is of the same signification as (*psuchai*) souls, verse 20. The apostle is speaking of the antedelvians in their present state. They were men on earth in the flesh when Christ preached to them by his spirit, but they are now "spirits in prison," detained like the fallen angels unto the judgment of the great day. This gives an easy sense to the passage, and at the same time does not interfere with any doctrine of the Bible.

If any one should choose to understand by the *prison* either the *human body* or *human corruptions*, the passage will be equally far from affording the least countenance and support to the doctrine of universal salvation. For the fact that Christ preached to the antedelvians by his Spirit while they were in the body, wallowing in their corruptions, is no evidence that they will ever be restored to the moral image and favor of God. Many now hear the gospel who do not believe and obey its precepts, and it is to them a "savour of death unto death."

Another class of texts which are thought to favor the doctrine of universal reconciliation, consist of such as speak of Christ as "reigning until he hath put all enemies under his feet," (1 Cor. xv: 25,)—

of "every knee bowing to Christ," (Isa. xl: 23,)—and of "all things in heaven, on earth, and under the earth, bowing at the name of Jesus," (Phil. ii: 10.) These and similar texts are in the highest degree figurative, and are to be understood with such limitations as are necessarily suggested by the nature of the subject and other plain declarations of scripture. The most that a fair interpretation of the texts in question can be made to prove, is the glorious exaltation of Christ as head over the Church, and over all things unto the Church, and the subjection of all things to his control. Doubtless the Lord Jesus will rule till he has put all enemies under his feet. "The last enemy that shall be destroyed is death." This language is manifestly used in reference to the *resurrection* of the bodies of those who sleep in Jesus. For "*when* this corruption shall put on incorruption *then* shall be brought to pass the saying, death is swallowed up in victory." This is the same thing as *the last enemy being destroyed*. And when the resurrection is accomplished and the judgment finished, and the righteous introduced into the presence of God, "*then* cometh the end" of the present state of things, "when he shall have delivered up (or re-established) the kingdom to the Father; when he shall have put down all (opposing) rule, and all authority and power." But does this mean that he will save all men? One would think "to be placed under foot" denotes the condition not of friends but of vanquished rebels. Further, these things are to attend the last judgment, and do not include the "second death" which is the wages of sin.

Doubtless "every knee shall bow to Christ." But is this necessarily expressive of a *holy* and *voluntary* submission to him? Is it a proof that all will be saved? Surely not. The submission of every knee in heaven, earth and hell, to Jesus, is no more a proof that all will be saved than the *confession* of the devil that Christ was the Son of God was an evidence that he was a proper subject of salvation. The same inspired writer applies this language to the universal conviction which shall be produced at the general judgment, when "every mouth shall be stopped and all the world become guilty before God." "We shall all stand before the judgment seat

of Christ; for it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one shall give account of himself to God.”—(Rom. xiv : 10–12.

Another passage adduced, as affirming that all mankind will be ultimately restored to purity and happiness, is this: “Having made known to us the mystery of his will, according to his good pleasure, which he purposed in himself; concerning the dispensation of the fulness of times, that he would gather together to himself, in one all things through Christ, which are in the heavens, and which are on the earth: even in him.”—(Eph. 1 : 9, 10.) By the *dispensation* we are to understand the *plan* which God had formed for gathering together all believers in one visible Church under Christ as their head. The word (*oikonomai*) properly signifies a *plan* formed for the management of any business. By the (*tapanta*) *all things*, we are to understand *all holy beings*. This passage supposes that sin has effected a disunion between men and the other parts of the universe. But through the mediation of Christ a reunion is effected. By the blood of Christ believers are reconciled to him, and through him they are united to all who love him throughout the extent of his creation. “The interpretation of the ancient fathers,” says Whitby, “seems to give this sense, that God hath by this dispensation gathered under one head, viz. Christ, the head of the Church, all things on earth, that is, believers of all nations, Jews and Gentiles, and all things in heaven, that is, the angelic hosts.” By “things in heaven” Beza understands the glorified saints who died before Christ came into the world, and who are not to be made perfect till the resurrection. It is the design of God to unite in one happy society all holy beings under one *head* who is Jesus Christ. Surely nothing can be gathered from this passage to favor the doctrine of universal salvation. It does not imply, much less assert, that all men will be ultimately restored to purity and happiness. If we take the phrase *all things* in its most extended sense, as including the whole creation animate and inanimate, this expresses only the universal dominion of Christ. But how this involves the salvation of all men does not appear.

Much reliance is placed by the objectors to endless punishment on this text: "It hath pleased the Father that in him, (Christ,) all fullness should dwell; and having made peace through the blood of his cross, *by him to reconcile all things unto himself* ; by him, I say, whether they be things in heaven, or things in earth."—Col. i: 19, 20.) If by the reconciliation of all things in heaven and in earth is denoted the salvation of all the inhabitants of heaven and earth, it would follow, that the *holy angels* are saved. But salvation is deliverance from sin and punishment. This the sinless angels cannot experience. Further, if by *all things* in heaven and earth we understand all their inhabitants are to be reconciled, the apostle must have dealt in unmeaning tautology when he declared to the Collossians: "And you that were sometimes alienated and enemies in your minds by wicked works yet now hath he reconciled."—(Col. i: 21.) The word (*apokatallaxai*) translated *to reconcile*, signifies here *to unite*, simply; because the good angels are said to be reconciled to Christ who were never at variance with him. The meaning of the passage is that through the blood of the cross all holy beings are united in one blessed society under Christ as their head, and that peace is established between God and the sinner and between sinners themselves.

Much reliance is placed by these objectors under consideration on those passages which speak of "all the ends of the earth remembering and turning to the Lord," and of "all the kindreds of the nations coming and worshipping before him;" (Ps. xxii: 27)—of "all nations—glorifying his name;" (Ps. lxxxvi: 9)—of "all the kings of the earth praising the Lord;" (Ps. cxxxviii: 4)—of "the glory of the Lord being revealed, and all flesh seeing of it together;" (Isa. xl: 5)—of "all the ends of the earth seeing the salvation of the Lord;" (Isa. lx: 10)—and of "the people being all righteous;" (Isa. lx: 21. But texts of this descriptions it is manifest to every candid, intelligent student of the Bible, have not the remotest reference to the subject. They are glorious predictions of the coming spiritual reign of Christ on earth, in the latter-day glory of the Church, when the earth shall be full of the knowledge of the glory

of God. Then indeed **shall** the ends of the earth turn unto the Lord, and all the **kindreds** of the earth shall come and worship before him. Then **shall the glory** of the Lord be revealed, and the ends of the earth **shall see his** salvation. The Church of Christ will then arrive to **a state of** prosperity which it has never yet enjoyed. Christianity will **be** diffused through all nations and Christ will reign on earth by his spiritual presence in a glorious manner. In fact the knowledge of the Lord shall fill the earth as the waters cover the sea. And who knows but the present convulsions among the different nations, the overthrow which popery has had in places where it has been dominant for centuries, and the present efforts to promote the cause of benevolent exertion, are forerunners of events which may usher in the happy morn of that bright and glorious day when the whole world shall be filled with the glory of God? But what has the future spread of the gospel and the conversion of the world to do in **proving** the final salvation of those who have lived and died in **their sins**? Surprising that those who are accounted teachers in **Israel** should infer from texts which predict the Millennium when the **world** shall be filled with the knowledge of the Lord, that all will be **saved**!

I grant that in the account of the new heavens and the new earth which we have recorded in the 21st chapter of Revelations, it is said among other things that "there shall be no more death," and afterwards, "no more curse." But who would think of applying this to all mankind, since it is said in the same chapter that "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have *their part* in the lake which burns with fire and brimstone, which is the second death."

"I will ransom them from the power of the grave; I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction."—(Hosea xiii: 14.) But how the assertion that God would ransom from the power of the grave the men of Ephraim and prevent the ravages of death among them, proves that all men

will be raised from the grave to a glorious immortality, is not clear to every mind.

“So also in the resurrection of the dead. It is sown in corruption, it is raised in incorruption—it is raised in glory—it is raised a spiritual body.”—(1 Cor. xv: 42–44.) Here it is said “Paul in his account of the resurrection does not admit of the existence of sin in the future state. When he cries out triumphantly, ‘O death where is thy sting?’ he certainly means that sin was absent, for ‘the sting of death is sin.’”

The fact that Paul does not teach future punishment in a given passage, does not exclude his teaching of it in another. That sin was absent from those who, in the words of the apostle, could triumph over death, is admitted. But he who reads the chapter will look in vain for evidence that this triumph is reserved for all. He will discover no evidence that those who die in a state of enmity against God and holiness, will get the victory over death through our Lord Jesus Christ.

It is said all must be saved, for “God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.”—(1 Thess. v: 9.) The apostle speaks this of himself and of his brethren, and gives it no application to those who remain children of wrath; and who will presume to take the children’s bread and give it to dogs?

“Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; (for until the law sin was in the world, but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man’s offence death

reigned by one ; much more they which receive abundance of *grace*, and of the gift of righteousness, shall reign in life by one, Jesus Christ.) Therefore as by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift is come upon all men to justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous. Moreover, the law entered, that the offence might abound. But where sin abounded, *grace* did much more abound ; that as sin *hath* reigned unto death, even so might *grace* reign through righteousness unto eternal life by Jesus Christ our Lord."—(Rom. v : 12–21.) The style of the apostle in this passage is remarkably intricate and perplexed ; and many things in it are hard to be understood. And I trust you will not, my hearers, be so rash as to risk your eternal destiny upon the correctness of the doubtful interpretation of a single passage. We must suppose the apostle always consistent with himself in his writings ; but if we allow this passage to mean that the whole human race will without exception be restored to virtue and happiness, it contradicts a multitude of other passages in his writings which are plainly against that doctrine.

To give a just exposition of this beautiful and sublime passage, it is necessary to understand the scope of the epistle and the particular design of the apostle in this place. The *scope* of this part of the epistle is to show that justification before God can be obtained, either by Jews or Gentiles, only by faith in his Son. "Being justified freely by his *grace* through the redemption that is in Christ Jesus." "By whom also we have access by faith into this *grace* in which we stand and rejoice in hope of the glory of God." By a connected body of evidence, the apostle proves that both Jews and Gentiles are under sin, and consequently incapable of being justified by a righteous God on the ground of their own merits. Since all have sinned and come short of heaven, they cannot be *justified* or acquitted from the sentence of condemnation under which they lie by any works of their own, *but of free grace through the redemption of Jesus Christ.*

The *particular design of the apostle in this place*, is to show on what *grounds* justified believers rejoice in God through Jesus Christ, by whom they have received the means of reconciliation.—(ver. 11.) These are illustrated by an appeal to the connection between Adam and his descendants who are all joined with him in sin and its consequences. He affirms that sin entered into the world by Adam, and that all his posterity are with him involved in guilt, and exposed to death, temporal, spiritual, and eternal. “*By the offence and disobedience of one*, many were made or (constituted) sinners, and judgment came upon all men to condemnation.” So, argues the apostle; *believers in Christ* have a peculiar and endeared connection with *him*. This *connection* is *different* in its *principle* from that of Adam and his posterity, yet it is not less certain. As all his posterity were joined with Adam in sin, and were in a state of condemnation, so believers are joined with Christ by his free grace, and are in a state of justification. This connection between Adam and his posterity and Christ and believers, differs in this respect. *The sentence of condemnation was for one offence only, but the gracious gift of pardon is of many offences to righteousness* to the person who is pardoned. Now if it is consistent with justice that Adam and his posterity should be connected with sin and its consequences, much more is it consistent with justice and goodness that they who receive the overflowing of grace and of the gift of Christ’s righteousness by imputation shall reign in a happy life through Jesus Christ. The benefits flowing to believers through the death of Christ, however, infinitely outweigh the evils flowing from the sin of Adam.

The *abounding grace* of which the apostle speaks, refers to the number and magnitude of sins forgiven, and not to the number of persons who receive it, unless you fall into the absurdity of supposing that more are saved in Christ than were constituted sinners by the fall. “Where sin abounded, grace did much more abound.” Even where the introduction of the written law had charged human guilt with its heaviest aggravations, there the introduction of the gospel unfolded a depth of contrivance, power and compassion in

the divine mind fully adequate to the exigencies of the case. And it is reasonable to suppose that it should be so ; because the goodness of God disposes to bestow blessings through Christ infinite in degree as well as in duration. Thus he who receives and relies upon the *gospel* of Christ for pardon and acceptance with God, shall find the grace of God revealed in it as flowing through the cross, infinitely to exceed his most enlarged conceptions, wants and desires. Where sin has abounded, as to *degrees* of demerit it has limits, though the punishment annexed to it is unlimited in duration ; but the grace of God is unlimited in *degree* as well as in duration. The riches of Christ are unsearchable. They spring from an inexhaustible source. This is undoubtedly the argument of the apostle. Notwithstanding all the obscurity and perplexity of his language, arising from the nature of the subject and the omission in some cases of the second member of comparison, which he supposes the reader to have supplied in his own mind, whoever reads the passage with attention must perceive that these were the leading ideas which the apostle had in his mind.

These passages which I have briefly noticed, are I believe the strongest which can be brought to overthrow the doctrine of endless punishment and to establish the hypothesis of universal salvation. Whether they are sufficient to set aside the multitudes of plain and positive declarations of scripture which have been adduced in the preceding Lectures in proof of endless punishment, I leave it with my hearers to decide. One thing is plain ; there is not a single passage of scripture that *denies* the endless duration of future punishment. But if it is not a Bible doctrine, ought we not to expect such a denial ? The belief of that doctrine must occasion in the minds of some at least, painful apprehensions. Now Christ endeavored to remove from the minds of his hearers all painful apprehensions of things that would never take place. We have already seen that in the time of Christ and his apostles the doctrine of endless punishment was the common doctrine of the day. Should we not then expect that if there was no punishment endless in duration, they would have assured the world that their doctrine was

false? Further; they inveighed against every error, however powerful and popular or weak and contemptible. Why then did they not lift a warning voice against the belief of the doctrine of endless punishment?

There is not a single passage in the Bible that directly *asserts* or even *implies* the final salvation of all men. This doctrine is not derived from plain and direct declarations of scripture, but from strained explanations, from far-fetched inferences, and from a wretched perversion of language. In short, that theory which denies the doctrine of endless punishment and advocates the final salvation of all men, is but "the baseless fabric of a vision," advocated by those only who wish to find happiness apart from holiness. Every one who is willing to give his heart to God, will be satisfied to seek admittance into the kingdom of heaven by becoming holy in Christ Jesus, and will think too much of its purity to dream of meeting there the impure; while he will have too much good sense to assume the idea of any purification which is not commenced in this life. But others will wrest the scriptures to their own destruction. Those of them who should watch for souls as they that must give account, will prophesy smooth things in saying to the wicked it shall be well with him, and lead thousands of deluded beings blindfold to hell with themselves. "O my soul come not thou into their secret; unto their assembly mine honor, be not thou united." That this may not be your sin and punishment may the Lord prevent by his grace, and may you all strive to enter into heaven at the strait gate.

LECTURE IX.

ON THE ARGUMENTS WHICH THE OBJECTORS TO THE DOCTRINE OF ENDLESS PUNISHMENT URGE AGAINST THAT DOCTRINE.

Gen. iii: 4.—“*Ye shall not surely die.*”

FROM the sacred annals of the Hebrews, the only authentic account of primeval ages, we learn that after the Deity had spake into being this mighty globe, he created and placed upon it the father and founder of the whole human race. “And God said, let us make man in our image; after our likeness.”—(Gen. i: 26.) Adam was created in the image and likeness of his Maker. His understanding was enlightened, his will was holy, and his passions and affections were pure. With him there was no warfare between the flesh and the spirit. The propensities of his nature were in sweet accordance with the dictates of his pure mind. And as he was without any principle of imperfection or corruption, the *past*, the *present*, and the *future* with him had no *regret*, no *guilt*, no *terror*.

He was placed in the garden of Eden, where, with countenance glowing with the lustre of perfect innocence and beauty, and with an intelligent mind that raised him high in the scale of created beings, he walked the shady groves, gazed on the majestic scenery of nature, and looked “through nature up to nature’s God.” He was a very glorious being; the favorite of heaven, and the lord of this lower world. But though every object around and within was adapted to fill him with the most exquisite delight, still his paradise

was incomplete. Endowed with a social nature, he had no society. Of all the creatures which God had made, there were none with whom he could associate; none to share his pleasures; none to whom he could communicate his sentiments. He was *alone*. This defect however scarcely existed, before it was supplied by the goodness of his Maker. Thus were things peculiarly adapted to the accommodation of man. The positive *command* of God to Adam in paradise *not to eat* of "the tree of knowledge of good and evil," which was given for the trial of his obedience, so exactly accorded with his holy nature that it did not infringe upon his happiness.

Happy were the human pair amidst the delightful garden until a certain *prophet*, and the first of Universalist prophets, in his journey came that way and disturbed their peace and tranquillity by endeavoring to reverse the prohibition of the Almighty, and predicting as in our text, "*Ye shall not surely die.*" All his endeavors were very artful. He assumed the *form* of the *serpent* that he might the better succeed with his temptations, and hence he is called the "*old serpent, the devil.*"

He begins by first calling in question the truth of God, and insinuating that the terms which he had prescribed were severe, if not capricious. "Yea, hath God said, Ye shall not eat of every tree of the garden?" He then deals in positive assertions. In contradiction to the divine assurance, he affirms with unhesitating effrontery, that our first parents *should not die*, even though they tasted of the fruit of the interdicted tree. As truth and falsehood are directly opposed to each other, Satan hesitates not to make God a liar, and to echo his words with a flat contradiction, "*Ye shall not surely die!*" And he confidently asserts that *God knew* if they eat of the forbidden fruit they would be advanced to honor, and happiness, and power. Alas, how often has man been flattered and enticed into sin at the expense of God himself. Surely we need not be at a loss in judging whence those doctrines proceed which invalidate the divine threatening, and teach sinners going on still in their trespasses, "ye shall not surely die." From that day in which our first mother was beguiled by the subtlety of the serpent,

to the present, Satan has been carrying on the same delusion in the hearts of the children of men, tempting them to sin, and lulling their consciences into security by whispering to them, "Ye shall not surely die." While they are committing the very acts, and indulging the very propensities, and walking in the very courses, of which God has declared that the "end is death," Satan tells them that they shall not die; and he teaches them "while they hear the words of God's curse, to bless themselves in their hearts, saying, I shall have peace, though I walk in the imagination of my heart." Do we not perceive a striking resemblance between the labors of certain classes of errorists and those of the deceiver of mankind? What I propose on the present occasion, is to consider some of the modes of reasoning adopted by the objectors under consideration to support the doctrine of universal salvation and overthrow that of endless punishment. But in doing this I feel no little embarrassment, for they appear to possess no *uniformity of character*. They are Restorationists, Destructionists, Rellyanists, moderate and ultra Universalists, Fatalists, Unitarians, Deists or Athiests, as will best serve their purpose, which is to get rid of the doctrine of endless punishment. And they are followed by the impenitent multitude who seem to say, "Only tell us we shall all get to heaven; only assure us there is no danger of that eternal fire, which we have been taught to dread and expect; and only prove it by denouncing the Orthodox, and talking much, in general terms, about the love of God, and all is well." And the methods by which they endeavor to get rid of the doctrine of endless punishment are as various and contradictory as their systems of religion or rather irreligion. Some profess to rely upon the atonement of Christ as securing the salvation of all men. Some expect to escape punishment through some opening made in the remissness of the divine government. Others rely upon the goodness of God. Others assert that all men are punished in the present life. Others hold that future punishment is disciplinary and limited. Others again build their hopes of future blessedness on the ground of fatalism; rather than admit the doctrine of future punishment, they deny the guilt and demerit of sin.

"All things," say they, "happen by an irresistible necessity, and therefore our actions which are denominated sinful are not deserving of punishment, and consequently all men must be happy." And others again deny the conscious existence of the soul in a future state.

Now it will not be expected that I should in one lecture follow these errorists through all their shifts and windings. It would be a task as unprofitable as it would be tedious. I shall therefore only notice some of the more popular and plausible arguments which are urged against the doctrine of endless punishment. And if these can be shown to be fallacious, you will not I trust rest upon those which are more evanescent, and display more of the subtlety of the deceiver who assured the first parents of our race that they *should not surely die*.

1. *Some rely upon the death of Christ as overthrowing the doctrine of endless punishment and securing the salvation of all men.* They assert that Christ died for all, and consequently all will be saved; whether willing or unwilling, prepared or unprepared, they must be saved. The death of Christ is an event that holds a most prominent place in the history of man's redemption. The sacred writers have interwoven it with the most interesting considerations and events. It is the centre and soul of the great system of grace revealed in the Bible. It is the common *nucleus* around which all the great truths of revealed religion cluster.

But the expiatory sacrifice offered by our Saviour on Calvary is no where represented as securing the salvation of all or of any of mankind. The sufferings of Christ have no respect to *commutative* or to *distributive* but to *public justice*. *They did not satisfy commutative justice.* Though Christ gave himself a ransom for all, and bought us with a price, yet man while under sin is a slave, a prisoner, and a captive. In the *death* of Christ there was no exchange of benefits. It is not to be regarded in the light of a commercial transaction, where one commodity is exchanged for another. Nor did Christ by *his death* satisfy *distributive justice*, since that respects personal character only, and consists in an equal distribution of

rewards and punishments. It condemns men as sinners, and rewards them as righteous. Their moral character is the only ground on which moral justice respects them. But sin and holiness are personal, and cannot be transferred in reality, so as to render the subjects of them any more or less worthy. The death of Christ therefore did not constitute the sinner any more deserving of happiness or any less worthy of punishment. Sin is sin still. It is not justified, nor is the guilt of it lessened. The road to ruin and the gate are as broad as ever. If any man has sinned, it will always remain a truth that he has sinned ; and according to distributive justice he deserves punishment. But Christ did satisfy *public justice*. His death exhibited the law and the transgression of it in such a light that no injury would accrue to the moral system, and no imputation would lie against the moral Governor of the universe, should he pardon the sinner and admit him to heaven, or should he leave him to die in his sins. Perfect justice is therefore done to the universe, though all the transgressors be not punished according to their personal demerit.

Hence from the death of Christ nothing can be inferred as to the number that shall be finally saved. A way is made possible for the salvation of all men, and the penitent may be treated in a way of mercy. But the death of Christ, in itself considered, does not secure the salvation of any. Those who are saved, have their salvation secured on other grounds. The death of Christ, avails only on the part of those who repent and believe the gospel. "He that believeth not the son, shall not see life, but the wrath of God abideth on him." The death of Christ, so far from being the ground of salvation to all, will but aggravate the condemnation of many. "He that despised Moses' law, died *without mercy*,—of how much sorer punishment, suppose ye shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he (Christ) was sanctified an unholy thing, and hath done despite unto the spirit of grace?"—(Heb. x: 28, 29.) A *rejected* ransom will secure the salvation of no one who rejects it. "He that *believeth not* shall be damned."—(Mark xvi: 16.)

2. *Others assert that the doctrine of endless punishment is inconsistent with the goodness of God.* Were it assumed that he who gave us existence, and bestowed upon us all things richly to enjoy, is a Being of infinite goodness, it would be taking for granted only what all Christians allow. He is *solely* good, as all the goodness found in creatures is only an emanation of the divine goodness. He is the *chief* good, the sum and substance of all excellence. In him there is nothing but goodness, and nothing but goodness proceeds from him. He is *infinitely* good in himself, and his goodness shines through all his works. But what does this prove? Does it prove that natural and moral evil cannot exist under the government of God, and that the subjects of his government must be holy and consequently happy forever? Are all the subjects of the divine government now perfectly holy and happy? Has not sin existed on earth for nearly six thousand years, and have not sorrow, sickness, pain and death been the unenviable but certain lot of the whole human family? The inheritance of affliction, is as sure as the laws which regulate the motion of the planets; for "man is born to trouble, as the sparks fly upward." And is not all this perfectly consistent with the goodness of God? No one will, I presume, impeach his goodness in permitting the introduction and continuance of natural and moral evil.

How then do you know that sin and punishment may not exist in a future world, and that their existence may not be perfectly consistent with the goodness of God? This, those who profess to believe in a limited punishment after death, acknowledge. How then do they know that endless punishment may not be equally consistent with the goodness of God? If it is consistent with the Divine benevolence to punish sinners for a year, an age, or for ages of ages, why may it not be consistent also with the same benevolence that they should be punished forever? Wicked men often endure a great amount of suffering in the present life. They not only suffer those evils which are the common lot of man, but as transgressors of the divine law their way is hard. They seek riches and find poverty; honor, and find shame and contempt; happiness,

and find misery. Why then may they not endure sufferings in the life to come? Do you say, temporal sufferings may be so overruled as to promote the general good of the universe? And why may not eternal misery? The scriptures assure us that the punishment of the finally impenitent and incorrigible is appointed expressly for an example to the rest of creation. It is never represented as being inflicted upon them by a being of almighty power merely to show his power over the vanquished, nor with such kind of wrath as bears no relation to the general good. God does not punish because he delights in the misery of his creatures, but because, in many cases, punishment is rendered absolutely necessary in order that the permanency of his government should be maintained. This government as we have seen,* is not a government of arbitrary power, but a government of law. Now if law be the basis of the merciful administration of God, then the character and destiny of moral agents must be determined according to their conformity or non-conformity to this law. Is it inconsistent with a supreme magistrate as benevolent and good, to doom certain persons to death? Is it not rather an act of his benevolence? Should a person guilty of high treason persuade himself and his accomplices in crime that His Excellency could not consent to their execution without ceasing to be that lovely and good character for which he had been famed, would not his reasoning be considered unsound? And as punishment inflicted on the transgressor of any statute law, is in perfect accordance with the strictest goodness in the constituted authorities, so is the endless punishment of the finally impenitent with the goodness of God.

Further; if the goodness of God proves the future holiness and happiness of all men, does it not equally prove their present holiness and happiness? If sin and misery must come to an end because they are contrary to the divine benevolence, why ought they not to be now at an end? I apprehend it would be as easy to prove that the present existence of sin and misery is as contrary to the divine benevolence as their future existence. This argument drawn from

* Lecture iv.

the goodness of God, proves nothing to the point, unless it can be shown that sin and misery do not now exist. And will any one assert this? We have the awful testimony of scripture, experience and observation, to prove that all mankind are now far from being either holy or happy.

3. *But it is said that endless punishment is inconsistent with the justice of our deserts.* Who among men, I would ask, are qualified to decide this point? Are we not too much infected with sin, and is not our judgment too much biased by a depraved heart, to be suitable judges of the guilt and demerit of sin? We are too much disposed to make our feelings and our sympathies the standard of truth, to be suitable judges in this case. There are but few children who would not think their parents unmerciful to chastise them. And there is scarcely a thief or murderer who would not think the law severe and the judge cruel, if they should give and execute against them the sentence of death. But would a company of criminals be deemed proper judges of the equity of that law which condemns them? And does any human being know enough of the government of God and of the evil of sin, to determine what laws he should enact and what penalties he should annex to them? This consideration is sufficient to set aside all objections that are urged against the doctrine of endless punishment on the ground of its being unjust. Of this we are incompetent judges. Here our only source of evidence is the word of God. The *fact* of future punishment and its *duration* are purely matters of revelation. God has spoken explicitly respecting them, and it is our duty to hear and believe what he has said, and not to attempt to be wise above what is written.

But may not the endless punishment of the wicked be perfectly consistent with the justice of our deserts? May not such a punishment inflicted on the sinner dying in impenitence, be a treatment of him by his Judge correspondent to his moral conduct and personal character? A just punishment is that which is proportioned to the crime punished; and it may be said to be thus proportioned when by the degree and duration of the punishment is exhibited a just

idea of the moral evil or vicious tendency of the crime, and a proper motive to restrain all intelligent beings from the commission of it. Now we have estimated the evil of sin against God. We have seen that it is an infinite evil, because it is committed against a being of infinite excellence; it is the transgression of an infinite law, and has a tendency to produce mischief of infinite extent in the universe of God. What then does the sinner deserve? The fact that God by his overruling and restraining providence has prevented sin from producing its full effect, does not diminish the guilt of the transgressor. The nature of sin is not changed nor its guilt removed. Sinners are just as criminal as if their sins actually produced all the evils to which they tend. Such being the nature and tendency of sin, it deserves an infinite punishment; for such a punishment is no more than proportionate to its demerit. If the transgression be infinite and the punishment be infinite, it is manifest that endless punishment is no more than what sin deserves. Therefore it is *just*, which was the thing to be proved.

Remember, dear hearers, by what rule you estimate the evil of a crime against an *inferior*, an *equal*, a *parent*, and a *chief magistrate* of a nation; then consider the *greatness*, the *majesty*, and the *glory* of the *infinite* JEHOVAH, until you feel that he is *unsearchable* in all his perfections and attributes; and after this say, as in his presence, do not your sins justly expose you to endless punishment? With a clear view of the holiness and justice of that Being against whom you have sinned, can you put your hand upon the Bible and say, "O God thou wouldst be unjust to inflict endless punishment upon me." Would not your reason and conscience as well as the sacred scriptures condemn you for such atheistic impiety, and cause you to tremble lest divine vengeance should justly award you with that punishment which you impiously declared to be unjust?

4. *The doctrine of endless punishment is said to be derogatory to the character of God, because it proves that God is unable to save all mankind, or he is unwilling.* "If you say he is able and not willing, you impeach his goodness;—if you say he is willing but not able, you deny his omnipotence." This argument if it proves any thing,

it proves too much. If it be pursued it will run into absurdities and contradict plain matters of fact. It lies equally strong against limited punishment hereafter, and even against suffering in this life. The sufferings of this life are proverbial. Now, either God is unable to prevent these sufferings, or he is unwilling. If you say he is unable, you deny his omnipotence. But if you acknowledge his power and yet say he is unwilling, you impeach his goodness. Is it replied, "There is more propriety in temporary sufferings than in eternal misery?" Not if temporary suffering is unnecessary. "But a portion of misery is necessary in order that you may know how to prize and enjoy happiness. For much of our relish of happiness is by comparing it with pain, with which we may have been experimentally acquainted." If it be true that a portion of misery is necessary in order that man may know how to prize and relish happiness, it follows that he must commit sin to augment his happiness. An excellent argument to deter the wicked from transgression! And can God give us this relish of happiness in no other way? Must there be some *pain* in order that there may be a *good deal* of pleasure? Surely God must be deficient both in wisdom and in power if he could devise no other system by which to give his creatures a relish for happiness, but such an one as involves so much temporal suffering. "But the miseries of the present life are blessings to those who suffer them." Was the drowning of Pharaoh represented as a blessing to him? Was the overthrow of Sodom and the other cities of the plain, represented as a blessing to them? Was the deluge a blessing to the old world? Was the destruction of Jerusalem represented as a blessing to the wicked Jews who crucified their Lord and King? The miseries of this life are nowhere represented as being blessings to the wicked. "All things," it is true, "work together for good," but this is confined solely to those "who love God, and who are called according to his purpose." But if the miseries of the present life are designed as a salutary discipline for the reformation of the wicked, why are they not reformed? Why does not the wretchedness and the misery of the drunkard reform him? Is it not a fact that the wicked instead

of being reformed by their own sin and by consequence of suffering, wax worse and worse? Does not the commission of sin go to destroy the principle of resistance, to blind the understanding, and harden the heart, and thus to prepare the way for the commission of other sins?

5. *It is argued that endless punishment confounds all degrees of punishment, by giving infinite punishment to all.* But we do not contend that every sin deserves an infinite degree of endless punishment. The degree of punishment that sin deserves, it becomes us to leave to God, who alone can determine it. Does the doctrine of endless punishment determine the degree of misery which sin deserves? Can there be no diversity of suffering, unless it be in duration? Will all endure the same degree of sufferings, whose punishment is endless? How grossly absurd the idea of future punishment to admit such a notion! There is sufficient evidence to believe that there will be different degrees of glory in heaven, proportioned to works of piety in the present life. As the labors and sufferings of the present life, in behalf of Christ, bear a relation to heavenly blessedness; those being diverse of this must also be the same. The doctrine of rewards in heaven is both reasonable and scriptural. Though salvation be all of grace, rewards contain nothing inconsistent with it; because those very works, which it pleases God to honor, are the real effects of his own operation, and have respect to the mediation of his Son. And in connecting rewards with the obedience of his people, God shows not only his love to Christ and to them, but his regard to righteousness. Hence it is reasonable, as well as scriptural, to suppose that there will be different degrees of glory. But if the objection we are considering, be true, there can be no diversity, unless it be in duration. Hence, all degrees of happiness are confounded; for God must give an infinite degree of happiness to all his saints, since if it be without end it must be infinite in degree. Thus the objection, if it prove any thing, proves too much. The truth is, there will be different degrees of happiness in the future world. As every saint is rewarded according to his works, and as some are more distin-

guished for piety and good works their rewards will be greater in proportion. By the same rule, as the sins of some are of a deeper die and of a more aggravated nature than others, we must conclude, as all will be rewarded according to their works, that punishment in the future life will be different in degree, though it be invariably endless in duration.

6. *It is argued that God induces all good men to pray for the salvation of all men, which he could not do if it were opposed to his will ; and that "if we ask any thing according to his will, he heareth us," and that "the desire of the righteous shall be granted." Consequently all men will be saved.* This argument is far from being conclusive. If God never wills that to take place for the general good which is not in itself desirable, then every thing which does take place, even sin in all its forms and results, is just what is in itself and in every way desirable to him. He is then well pleased with all the sin and misery there are in the world. The wicked are not an abomination in his sight. And he is as well pleased with the *acts of Satan* as he is with those of *Gabriel*. God has no where commanded his people to pray for the *final salvation* of all men. We are commanded to pray for all men, for kings and for all in authority, that we may lead quiet and peaceable lives in all godliness and honesty. But does it follow that all men, kings, and all in authority are just what we pray they may be? Is the argument varied, and is it said "God will hear and answer the prayers of his people ; they pray for the salvation of all men : hence all must be saved?" God has no where said that he will hear and answer every prayer that is offered. Says James, "ye ask and receive not, because ye ask amiss ;" and God says, "though ye make many prayers, yet will I not hear you." We have no promise of any answer to our prayers unless they are offered in faith. If offered in faith, God will hear and answer. "All things whatsoever ye shall ask in prayer, *believing*, ye shall receive." "Whatsoever things ye desire, when ye pray *believe* that ye receive them, and ye shall have them." Now that all or any of the people of God pray in *faith* for the salvation of all men, remains to be proved. Is all prayer the prayer of faith?

Do not the people of God often pray for things that they do not receive? In order that prayer be offered in faith, it must be founded on the oath and promise of God, and accord with the intercession of Christ. God will hear and answer the intercession of his Son. And this is for his immediate disciples and for all those who shall believe on him through their word. If Christians pray in faith for the final salvation of all for whom Christ intercedes, their prayers will be answered. They cannot pray in faith for the salvation of others, because their faith will then cease to be faith; it will be presumption, because it is not founded upon the promises of the scriptures.

7. *It is argued that "if God created mankind and placed them in this state of being, under circumstances which he certainly foreknew would issue in their fall and ruin; he willed this their fall and ruin; and that it is of no importance that he forewarned them to avoid the evil: whatever be the event, he is chargeable with it. But God hath sworn by himself that he willeth not the death of the sinner; that is, he willeth it not as DEATH ETERNAL. If therefore it occur, it is a part of his economy of grace, and finally a ministration unto life."** Let us examine this argument.

It is true that God is the supreme moral Governor of the universe, who does all his pleasure in the armies of heaven, and among the inhabitants of the earth; and whatever exists must, in a certain sense, accord with his will. But he willeth not evil, however, as evil, but

* "To say that it is not God's decree, but man's sin which renders him miserable forever, is trifling in the extreme; for since God is his Creator, he must be the Author of that nature which he brings with him into the world—so if he is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to all evil and that continually, it is such in consequence of his Creator having been pleased to make him so. The circumstances in which mankind are placed are likewise entirely God's appointment. He is the Author of their nature, such as it is, when they commence the career of life, and of the circumstances which call their propensities into action; both the nature and the circumstances are such that the ultimate result could not possibly be otherwise than it is. He wills the propensity; he wills the means; and he so adapts the means to the propensity, and the propensity to the means, as to secure the end; and to affirm, therefore, that he does not will the end, is utterly absurd."

SMITH ON THE DIVINE GOVERNMENT.

for wise ends permits it to exist. The good and not the evil that shall arise is properly the object of the divine volition. But it is not true that God on this account is chargeable with man's sin; and that he willed his fall and ruin; and that all his cautions and warnings are of no account; and that if the sinner suffer eternal death, he is chargeable with this death of the sinner.

Is it not a fact that God created man and placed him in circumstances which he most certainly foreknew would issue in his fall, and that he did notwithstanding caution and warn him against apostasy; and does he not still continue to caution and warn sinners against the commission of those very sins which he foreknows they will commit? Who then will, with atheistic impiety, dare to arraign the conduct of their Maker, and accuse him of insincerity? Who will deny the accountability of man, and accuse God of being accountable for all the evil there is in the universe?

If this be true, it must follow that man is not to blame for all his rebellion against his Maker, nor justly accountable for any of its results. Sin and all its consequences, are, by this hypothesis transferred from the sinner to the Creator. "It is God, who, knowing all events and placing us in such circumstances as he does, that is accountable. And it is of no account that he forewarns us of the evil." "God sent us into the world with sinful dispositions which we cannot remove. He gave us a law which it is impossible for us to obey. Hence he would be unjust in condemning us to eternal punishment for not obeying "the law which knows that we *cannot* obey." Impious reasoning!

But what is the testimony of scripture on this point? "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted to evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lusts and enticed; then, when lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death."—(James i: 13–15.)

Would the individual who had wholesome food provided for him in abundance, which he refused to eat, be able to blame any one but himself because he was famishing? Would the individual who

voluntarily took poison, be just in throwing the blame on God for not preventing his wicked design? And will sinful man blame God for that which is his own fault?

The doctrine of necessity and the evil actions of men being in accordance with the will of God, is utterly subversive of the doctrine of repentance. All men are commanded to repent. But does God command his creatures to repent for having done his will? This represents God as being at variance with himself! He convinces us by his spirit that we are wrong for doing actions that are in accordance with his will, and then he produces sorrow in our hearts for having done these actions. But how can we be sorry for an action that is not contrary to the will of God? I cannot see how a person can repent while he believes that his actions are in perfect accordance with the will of God.

This doctrine is equally at variance with the doctrine of forgiveness. What need has he to be forgiven who has never resisted the will of God? Where there is nothing done in opposition to the will of God, there can be no blame; and where there is no blame it is an insult to talk of forgiveness, or of the need of a Mediator to effect a reconciliation. On this ground the whole doctrine of forgiveness and condemnation is a mere farce. But if, as we know, the doctrine of forgiveness is a doctrine of the Bible, then it follows that this doctrine of necessity is a gross delusion of the devil; a false light which he erects to decoy the voyagers to eternity upon rocks and treacherous quicksands. This sentiment is full of blasphemy. With one stroke it sweeps away the justice of all punishment, and subverts the whole foundation of gospel grace.

Let those who have advocated this sentiment of necessity, consider how they will be able to roll away this reproach which they have the temerity to charge to their Creator by throwing all the blame of their sinful actions upon him!

It is not true that man is *not able* to do his duty and cannot deserve eternal punishment. If this were the case, then it *would* follow of course that all the blame of man's sins would be transferred from him to his Creator. But man is not a machine. He is

a free moral agent. And his inability is not physical but moral. It may be thus illustrated. You go to a person indolently reposing upon his downy couch, and ask him to arise and walk with you to a certain place. You hold out to him every proper inducement necessary for him to comply. But he says, "I am not able." By this he means that he does not choose to accompany you. This is the inability of the sinner. He does not obey the commands of God because he chooses to disobey them. This inability so far from rendering him in the least excusable, is his sin. And will the sinner dare reproach his Maker, and charge him with his voluntary actions for which he alone is accountable and punishable?

8. *Some argue that God can and does produce holiness at the last moments of the earthly existence of all those sinners who were not made holy before, in the way of repentance, faith, and obedience to the gospel.* But who can believe that the great Jehovah would command repentance, faith and obedience, upon pain of damnation, and then in case any of his creatures should choose to live in disobedience, hold *himself* bound to produce holiness in them at the last moment of their lives, and save them from the wrath to come? It would defeat all the threatnings of his law. Nor is this all. It would prove that his threatnings are *falsehoods* held out to deceive his creatures. In this case they could not have been given with a sincere intention. And what effect will the disclosure of this sentiment be likely to produce on the sinner? Will it inspire reverence and godly fear? Will it not rather produce infidelity and an utter contempt of both the law and the gospel.

I do not deny that God may produce holiness in the sinner at the last moment. But this will not be done in those who do not put forth the least desire or effort towards it. Moral holiness cannot be produced in this way. Man is an intelligent being and a free agent, and God deals with him as such. Repentance and faith are essential branches of Christian holiness, and necessarily imply a conviction of sin, sorrow for it, and the yielding of the heart to God.

What shall we say then of those, who being near the borders of the grave, are unwilling to hear serious discourse and fervent prayers,

and any thing said about a preparation for death? Here, to say the least, repentance is extremely doubtful.

What shall we say of the countless multitudes of impenitent sinners who in every age and land, being suddenly deprived of reason, die in a state of mental derangement? The *act* of repentance and faith is the work of a right mind; if there be therefore such a thing as an impenitent sinner dying without reason, that sinner dies without faith and repentance.

What shall we say of those incorrigible sinners who have been cut off by the judgments of God! Did they all repent, or were they saved without repentance?

What shall we say of the man who returns from the revels of Bacchus and dies in a state so far intoxicated that he has no power over himself! Was he made holy and taken to heaven while he was drunk?

What shall we say of those unhappy beings who having contemned the Saviour, despised the gospel, and in the last moments being filled with despair and enmity against God, die dreadfully blaspheming his name, like Altamont and the once honorable Francis Newport! They die without repentance and apparently forsaken of God.

What shall we say then of those who commit murder and then deliberately add to this crime that of suicide! Does God interpose for those bloody men, and contrary to the only way revealed in the gospel for the salvation of sinners, fit them for heaven without repentance? Our Saviour tells us of some who shall die in their sins. Can they die in their sins and at the same time be saved from them? If so, *how* can they die in their sins and in the last moment be saved from them? And where is the proof that God will produce holiness in the sinner at the last moment? And how can he do this without changing the will and affections of the sinner? And what evidence, I ask again, is there that God will produce holiness at last in all who have broken his law and abused his goodness through life, and died in their sins? This argument assumes every thing and proves nothing!

9. *Some, with a view to invalidate the doctrine of endless punishment, assert that the principles of the Orthodox are selfish and revengeful.* They charge them with anticipating a high degree of satisfaction in looking down from heaven, and beholding the sufferings of their fellow-beings; that they “expect to feast their eyes on the smoke and flame of their torment;” that parents in heaven will rejoice in seeing their children in hell; and that a great part of the happiness of heaven will result from seeing dear friends and near connections burning in the unquenchable flames of hell.” Now this false and slanderous representation is one of the most successful means by which the unprincipled and vicious have been prejudiced against the doctrine of endless punishment, and in favor of universal salvation. Thus have the prejudice and rage of the wicked been awakened against the doctrines of the Bible.

But can we charitably suppose that this work of deception is done through ignorance? Have we not every reason to conclude that it originates from a malicious disposition? No doubt the whole administration of God, when rightly understood, will receive the high approbation of all holy intelligences. They will rejoice in the righteous government of God when they see rebellious subjects of his kingdom shut up in prison, and prevented from doing further mischief. The inspired writers frequently express themselves in anthems of praise, when the enemies of truth and of holiness are punished; not that they rejoice in the misery of any being, but that they rejoice in the wise and equitable government of the great Jehovah. Thus Moses, Miriam and Josiah sang a song of praise to God when he had destroyed their enemies. And ere long the whole Church will sing the song of Moses and the Lamb, as triumphing over the fall of every anti-christian power; and the Lord shall reign forever and ever to the eternal joy of his people, and the eternal confusion of his enemies. In their everlasting destruction the saints will be called upon to ascribe salvation and glory and honor and power unto the Lord their God.

Should a formidable conspiracy be raised against any good government, would it not afford joy to all the loyal and peaceful subjects

of that government should the constituted authorities send out their forces, quell the rebellion, and call the offenders to justice? Suppose these good and loyal subjects, by the proclamation of their Governor, should celebrate a day of public thanksgiving to God in consequence of the overthrow of their enemies, would it not be false and unjust to charge them with selfish and revengeful feelings?

The same objection which is urged against the Orthodox may be urged against the principles and feelings of many of the saints recorded in the scriptures of the Old and New Testament. But it may be well for us to be careful how we judge of the principles and feelings of good men.

10. *With a view of disproving the doctrine of endless punishment, the objectors are very fond of appealing to the sympathies of our nature.* "What man," it is asked, "of common sensibility, could endure to see a fellow man tormented in the fire, or with devouring worms, for one year, or one month, or one day? What parent could take its own child and cast it into a furnace of fire, or confine it in a gloomy dungeon during its life? Would he if he were able punish it with endless misery, or inflict upon it intolerable anguish for a very protracted period? If a human parent who acted in this manner should be rewarded with universal execration, who can believe any hypothesis which attributes such conduct to the benevolent Father of men? God has more goodness than man, and more love than any earthly parent. How then can it be supposed that he will cast any of his children into the lake of fire and consume them forever?"

This is a very favorite argument with many, and one which they wield with great success over young and unthinking minds. But in reply it might be asked, what parent could drown his children in the ocean, or consume them in the fire, or leave them to perish with hunger? What parent could break their bones, or mangle their flesh, or send them pain, sickness and death? And yet God, the great Parent of all, brings all these things upon the children of men in the course of his providence. Has he then less kindness and love than earthly parents? This would follow according to the hypoth-

esis we are now opposing. According to this principle Noah would not have expected the deluge, though warned of it by God himself and commanded to prepare for it. He would have said, "Are not all these human beings the children of God, the objects of his love and mercy, and can it be supposed that he intends to destroy them? True they have corrupted their way before God, but for this they are not to blame. They are just what their Creator made them to be. If they are sinners exceedingly, would it not be far better that they should be converted and rendered completely happy than to be destroyed?" So Noah would have reasoned had he believed in the doctrine of universal salvation. And so did the inhabitants of the old world in all probability reason, when warned of threatened and impending judgment. They did not believe that they should be destroyed; but the deluge came and swept them away.

Reasoning on this principle, Lot would not have believed the message of those celestial beings who came to announce the destruction of Sodom. "Is not God," he would have said, "the Parent of these Sodomites, and is it possible that he should destroy them with fire enraged with brimstone? Who of all these parents could be so cruel as to design such evil against their tender offspring? And is not God, the Parent of all, more merciful than they? True these heavenly messengers have announced that the Lord will destroy this place with fire from heaven; and they appear to be sincere and to give lucid evidence that they are sent by God to announce this judgment. But their language cannot be understood in its literal import; it must have a figurative meaning. God is merciful, and he will not be so cruel as to bring such a judgment upon this place. This fire which he threatens, must signify the fire of his love." So Lot would have reasoned had he been a Universalist, and so did reason the inhabitants of Sodom. But the fire from heaven did descend at the appointed hour notwithstanding, and destroyed them all. But if Lot did expect this judgment to be a merciful chastisement designed for the good of the Sodomites, why did he warn and intreat his sons-in-law to escape from the city, and assign as his reason that the Lord would destroy that place? This

would be defeating the very object of that salutary discipline under which they were to be placed. You see then, my hearers, how absurd the arguments drawn from the sympathies of our nature against the doctrine of endless punishment. The argument drawn from the circumstance that endless punishment is abhorrent to their feelings, and that God will not inflict it, lies as we have seen equally against the sufferings of this world and against matter of fact, and therefore it cannot be sound. The truth is, on this subject and all others, feelings must all yield to matter of fact, and to actual experience. Whatever is, is truth, and whatever contradicts it is falsehood.

11. *It is said that the proper meaning of the term Gospel is glad tidings, and it is glad tidings to all men. But if only a select number are to enjoy its benefits, how can it be glad tidings to all? It can certainly be no favor, no matter of joy to those who are finally lost.* In reply to this argument, I would enquire is it necessary in order to impart value to a favor, that it be actually received? Did the man in the parable who made a splendid feast and bade many, manifest no kindness to those who rejected his invitations? Suppose a hundred criminals under sentence of death and waiting their execution, would it be no favor to them if the chief magistrate should order the doors of their prison to be set open and a full and free pardon to be offered to them, on condition of their confessing their guilt and promising amendment, unless all should accept his offer? Would not the offer in itself be glad tidings, even if they should all reject it, and die in prison or be led forth to execution? Are not the tidings of an infallible remedy for a disease with which we may be afflicted *good tidings*, whether we regard them or not? And are not the tidings *just as good* if we neglect them and die through our neglect, as if we obtain the remedy and thereby secure a restoration to health? The invitation of the gospel is full and free. None are excluded from the offers of mercy who do not exclude themselves. All who will may accept them, and this is all that is necessary in order to render the gospel glad tidings. Whether it be received or rejected does not in the least alter its

nature and design. It does not cease to be glad tidings by being perverted, abused, and rejected to our ruin.

12. *It is said men receive in this world all the punishment they deserve, and therefore cannot be justly punished beyond this life.* This argument we have already noticed,* but it may be expedient and proper to give it a further examination. This argument takes for granted that wicked men are punished in the present life according to the guilt and demerit of their sins.

But this is *false in fact*. Admit if you please that the more aggravated crimes are usually followed by something like a speedy retribution; what punishment, let me ask, do they endure who condemn God, who are unjust, cruel, proud, selfish, avaricious and revengeful? Do you say remorse of conscience? The consciences of some are seared as with a hot iron, so as to be past feeling. What remorse of conscience has a West India pirate, a highway robber, or a nightly assassin. They do not feel half so much as a tender-hearted christian feels for neglecting family or secret devotions, or indulging in a worldly minded spirit for a single day. The truth is, the more wicked a man is, the less he suffers from remorse of conscience, so that if this be the appointed punishment of the wicked, the more sinful they are the less punishment they will have to endure. Let such a sentiment be exhibited, and will it deter men from the commission of sin?

This doctrine is *impossible* in the very nature of things. If the sinner must suffer the whole punishment of his sins, must bear the whole weight of his transgressions, how can he receive all his punishment in this life? How can that man who commits suicide, and by that sin passes beyond the boundaries of time into eternity, suffer the punishment of his sins? He commits one of the greatest crimes, and yet does not remain a moment in the world to suffer for it. Hence he must suffer in a future state, as he does not remain a moment after his crime to suffer in this.

This doctrine is contrary to *scripture*. The general course of Providence is accurately described in the words of our Saviour,

* Lecture v.

“He maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust.” That God will reward every man according to the deeds done in his body, is the concurrent testimony of the Bible. Now as facts prove that some men are more wicked than others, it must also be proved that the wicked suffer more in this life than the righteous, and that the more wicked a man is the more he must suffer. This has never been done. The language of scripture as well as the universal experience and observation of mankind bear testimony to the contrary. Consequently this doctrine under consideration is contrary to scripture.

If men are punished in the present life according to their deserts, then the scheme which advocates the salvation of all men is false. For this goes to prove that all men *are saved*. But from what are they saved? They are saved from nothing if they endure the whole penalty of the law. It is absurd to talk of salvation after men have received all the punishment due to their offences and thereby fully satisfied the claims of divine justice. Full punishment and free salvation are totally inconsistent with each other. Now if you assert that all are punished according to their deserts, then *none are saved*. But if you say all are saved, then none are punished as they deserve. I am not unaware of the evasion of some respecting the meaning of the term salvation. They would persuade us that it is deliverance from the dominion only and not from the guilt of sin. But does this idea accord with scripture. Does that explain salvation to mean simply the deliverance from the power of sin. Is all that it says of pardon, forgiveness, and remission of sin, without meaning? Is not pardon a deliverance from the punishment of sin, and remission a release from the penalty of the divine law? To explain these terms, then, to denote only freedom from the power of sin, furnishes an example of the facility with which some can wrest the scriptures, and perverts the plainest words of the language.

These arguments I have thus briefly noticed, are, I believe, the strongest and most plausible that are adduced by the objectors to endless punishment, against that doctrine and in favor of the final

salvation of all men. Whether they have been fairly met and answered in this discourse, I leave it with the judgment of the serious and candid to decide. To me it appears that the arguments which I have noticed, are altogether fallacious, built upon unfounded assumptions, and perverted inferences; and that they are not supported by a single text of scripture. If others think otherwise, I hope they will investigate the subject with candor. As truth is important, and the result of our investigations may carry with them eternal consequences, let us seek the truth with candor and prayer and embrace it with joy, that we may be saved by its influence.

LECTURE X.

ON THE SOURCES, THE EVIL NATURE, AND THE DANGEROUS MORAL CONSEQUENCES OF A SCHEME, WHICH DENIES THE DOCTRINE OF ENDLESS PUNISHMENT, AND ADVOCATES THE FINAL SALVATION OF ALL MEN.

Proverbs xix: 27.—“*Cease, my son, to hear the instruction which causeth to err from the words of knowledge.*”

PRINCIPLES are not objects of speculation merely ; they are the foundation and frame-work of character. They are the main-springs of purpose and action, and enter into the essence of all we do. Moral beings are in this life, and in that which is to come, just what they are in principle. “*As a man thinketh in his heart, so is he.*” And as principles are the immediate and chief objects of God’s cognizance in moral being, so they form the principal ground of acquittal or condemnation at his righteous tribunal. Good principles are the primary elements of a good character. It is, therefore, just as important that we should adopt correct principles, as it is, that we should here sustain a character morally good, and hereafter enjoy the presence and favor of Almighty God.

The scriptures are very full and explicit, in representations of the unholy and destructive influence of erroneous principles. They represent them as *increasing unto more ungodliness, and eating as doth a gangrene.* They are fruitful and productive ; and on this account they are the more dangerous. They will destroy the soul as a gangrene destroys the body. Let a system of false opinions, in respect to religion, once get possession of any mind, and what

can you expect to emanate from this poisonous fountain but the bitter streams of pollution and death? Hence it is that those evil men, who corrupt the morals of our youth, begin their work of death by assailing their religious principles. In this they act with keen discernment of what constitutes the strength and safety of a virtuous character—*correct moral principles*. It is in reference to efforts like these, that the wise man gives the advice contained in our text: "Cease, my son, to hear the instruction which causeth to err from the words of knowledge." Those persons whose minds are not firmly established in the truth, by listening to the instruction which causeth to err from the words of knowledge, are liable to be led away with the error of the wicked. Familiarity with error, as with vice, has a tendency to make us insensible of its deformity; and those, who are comparatively unacquainted with the word of God, are not properly furnished for an encounter with error.

Under the fullest conviction, that what has been said of error in general, is applicable to that scheme which denies the doctrine of endless punishment and advocates the final salvation of all men, we would, in the most serious and affectionate manner, lift our warning voice against it. In doing this, we shall notice ITS SOURCES; ITS NATURE; AND ITS DANGEROUS MORAL CONSEQUENCES; which if clearly ascertained, will be so many presumptive proofs of the fallacy of its principle, a persuasive to its abettors to give up a scheme that is based on error, and supported by a perversion of the sacred scriptures, and a loud dissuasive to all from listening to their instructions, and embracing a religious belief that is fraught with the most pernicious and fatal consequences.

SOURCES OF MODERN UNIVERSALISM.

I. *Let us then in the first place inquire into some of the causes which incline the minds of men to reject the doctrine of future retributions, and to embrace the doctrine of universal salvation.* That the cause cannot be traced to any firm and satisfactory evidence of truth, may be seen from the indefinite manner in which the doctrine is held, and from the confusion and shifting of the arguments by

which it is defended. One point is assumed, and it is this and this alone which characterizes the doctrine, viz : *that all men will ultimately be made perfectly holy and happy*. But as to the *time when*, and the *means* by which this is to be effected, the advocates of this scheme are not agreed. Some think that all men will be happy like the angels in heaven the moment they enter the next conscious existence, and that no distinctions will exist among mankind beyond the grave. Others suppose that there will be a period of punishment indefinitely long beyond the grave, which will terminate in the reformation and consequent happiness of all the wicked.

Nor is there a greater uniformity as it respects the *manner of* salvation. Some expect to be saved through the infinite merits of Christ; and thus they yield the position as untenable, that mankind will be saved by enduring the whole penalty of the law. Some suppose that it would not consist with the benevolence of God to inflict eternal punishment for the sins committed in this life. Others will tell us that endless punishment is inconsistent with our deserts. Some expect that irresistible grace will draw all men to heaven; and others, that irresistible justice will drive all men there. Some expect to be purified by the blood of Christ without a change of heart in the present life, and others to be purified by the flames of hell. One is expecting salvation by the forgiveness of sin, and another by suffering the whole penalty of the law.

And the main arguments by which not only different persons, but the same persons at different times, defend their system, are as various and contradictory as their system itself. Now the conclusion to which all this brings us is, that the doctrine in question does not rest in the perception of solid proof. We should have supposed that if this *main point*, universal salvation, was reached by a chain of evidences that led to it, all who have arrived at this conclusion would do it by a corresponding course. But as their arguments are various and contradictory, we conclude, and not without reason, that the main position is first assumed without regard to proof. A system which in the hands of its advocates is constantly changing its form and resting upon some new foundation, must be rather the

offspring of man's convenience and desire, than any firm and satisfactory evidence of truth obtained from an impartial study of the Bible.

This is a disease of the mind which no reasoning can cure. All that can be attempted with any rational hope of success, is to point out some of the more obvious sources of this scheme, that its abettors may be induced to retrace their steps and to observe the mental process by which they arrived at their present conclusions, and to decide the question with some degree of candor and impartiality. We come then directly to the question: What are the causes which incline the minds of some men to reject the doctrine of endless punishment and embrace that of universal salvation?

There are many at the present day, who are laboring to reason themselves out of all truth, both human and divine. They are making rapid advances in the cause of infidelity. And they employ every method possible, to disprove the authenticity and divine inspiration of the holy scriptures, and to arrive at the certainty that all things are the result of chance, and consequently uncertain. They need not declare to the world their motives. Were they not rationally convinced that the Bible teaches the doctrine of a future state and of eternal rewards and punishments, they would not, I am persuaded, waste their energies to convince themselves and others that the Bible is a cunningly devised fable, and clamorously exult that he is a slave who fears to die, and that death is an eternal sleep. Let the doctrine of future retribution be expunged from the Bible, and every Infidel would exchange his "Age of Reason," and his "Chesterfield," for this sacred volume. It is because they find an overwhelming evidence that the Bible teaches the doctrine of endless punishment that they renounce a book which bears a mighty impress of divinity, and which contains, as they acknowledge, the most excellent system of commands, precepts and institutions. But so painful are their apprehensions of a future state, and so strong are their *fears* that the Bible is the word of God, that they would rejoice to find it on their side to confirm their wavering hopes that all will be well should not death prove an eternal sleep. And this is

just what the scheme under consideration promises. It says to those who despise the Lord, "The Lord hath said ye shall have peace;" and to every one who walks in the imagination of his heart it says, "No evil shall come upon you." Hence they renounce their barren infidelity and embrace this "blessed doctrine."

This doctrine is in accordance with the *depraved inclinations* of the natural heart. It is a fact that men naturally love darkness rather than light. Of this fact, experience and observation furnish abundant proof. This fact is confirmed by the dictates of our enlightened conscience, and the unequivocal declarations of Inspiration. Taking for granted then this fact, it amounts to nothing more or less than a predisposition in the natural heart to the reception of error. Now this natural aversion to truth is peculiarly favorable to the influence of error. Hence the reason why many embrace Universalism. The sons of pleasure, who wish to indulge in every sinful gratification, and to procrastinate repentance or entirely dispense with it, here find a comfortable hope and a pleasing substitute for the humbling and purifying doctrines of the cross. It perfectly coincides with the prevailing inclination of their hearts. Every man must see at once what an influence this predisposition of the mind in favor of an idea, must have upon the decisions of the understanding. It is familiar to every one with how much ease a man may convince himself of that which he wishes to be true. By dexterous sophistry, and all the arts of self-deception, he may make falsehood and vice appear to his own mind as truth and virtue. Now is there any doctrine, that a man, determined on a life of sinful indulgence, can have a greater wish to believe than this, *that there will be no future retribution?* Those who object to endless punishment assign as a reason why it should not be preached, that it occasions in the minds of many, a great amount of suffering. Consequently, if the minds of some men suffer so much, by entertaining the idea of future misery as the fruit of a life of sin, is it at all strange, considering how much the decisions of the judgment are influenced by interest and desire, that some should come to persuade themselves that there is no future retribution? The human

heart loves to be soothed. The pleasing sound of *peace, peace*, will ever be gratefully received.

A *wicked life* also is a fruitful source of the doctrine under consideration. It quiets the conscience and ministers to a life of sin. What the celebrated Earl of Rochester said of the Bible, is true of the doctrine of endless punishment. "A bad life is the only grand objection to it." Wicked and dissolute men have the strongest objection to the doctrine of future punishment, and the most powerful bias of mind in favor of universal salvation. Is it not a fact that wicked and dissolute men are generally inclined to reject the doctrine of endless punishment and embrace the opposite scheme? The drunkard rejoices in it, and belches it out with the fumes of his own foetid breath. The libertine, the knave, the blasphemer, and sinners of every description, hail this scheme as good news of great joy to their unsanctified hearts. Thus a wicked life, by secret and unobserved influence, throws the mind under a bias towards the hope that all mankind will be ultimately saved.

In this doctrine the wicked man finds all the ideas he had occasion for, to secure him from the fears of death and its consequences. His occasion for such ideas are as frequent as his wicked acts and his reflections upon them. Every admonition of conscience stirs up tumult and agony in his heart. The man who is determined to indulge in forbidden gratifications, must force the reproaches of his own conscience or screen himself behind the false refuge of Universalism. This proves to him a shield which the sharpest arrows of the Almighty can scarcely penetrate. He is at ease under the preaching of the word, the warnings of providence, and revivals of religion. Hence he finds himself pledged to a universalist belief. He sees that the whole tenor of his life demands such a belief; and that if he does not restrain it, he must abandon without delay his wicked practices. But retaining it, he can live as he pleases without doing violence to his convictions. Thus the doctrine swells the number of its adherents by being a place of refuge to shield the ungodly from the fears of divine punishment after death, and from the scorpion sting of an awakened conscience.

I do not say that all who advocate universal salvation are dissolute men. There may be many of correct morals. I affirm no further than that a wicked life fosters Universalism, and Universalism favors a wicked life.

Again, Universalism sometimes settles into the mind during a period of *religious excitement*. Many have indulged a speculative belief of a future state of rewards and punishments; but they expected that it would by some means or other be well with them at last. And so long as they were permitted to indulge this expectation undisturbed, they rested easy. But when a faithful ministry, urged, upon their own acknowledged principles, the necessity of a change of heart and an actual preparation for heaven in the present life, and the danger of procrastination, and the awful consequences of unrepentant guilt, they found themselves exposed to the wrath of God, and have nothing to defend themselves against the arrows of conviction. They now saw that in practice they were not consistent with their professions. And they have been driven to the dire necessity either to get a new heart or a new doctrine. Some have to their exceeding great joy and to the joy of all holy beings repented of their sins and embraced the long neglected Saviour. But others saw that in the system which rejects endless punishment, there was a doctrine which exactly coincided with the prevailing inclination of their hearts; a doctrine, which held out a "heaven for all and a hell for none." This doctrine they eagerly embraced. And as their belief in it approached to assurance, their sense of security in sin increased; and they wanted nothing else to quiet their fears of a future retribution. To this source is to be attributed the *apparent* prevalence of this doctrine. I say *apparent*; for it existed in the heart before. It is a doctrine of the natural heart. But now it becomes more visible, systematic and formidable. In proportion as the gospel is faithfully preached with the Holy Ghost sent down from heaven, and the character, duty and destiny of man is faithfully set before him, this error will show itself. It is not a fruit of the gospel, but a fruit of the unregenerate heart; and where the bles-

sed fruits of the gospel are apparent, these wild tares of nature will often appear.

This doctrine sometimes settles into the mind *after a season of special convictions of conscience*. Religious impressions, if stifled or effaced, generally leave the mind in a worse condition—less disposed to the reception of truth, and more disposed to the reception of error. “The last state of that man is worse than the first.” Persons who, after having been awakened to a sense of their guilt and danger, and having commenced an external reformation and formed many purposes of religious life, have again relapsed into an irreligious and stupid state and are annoyed by the doctrines of divine grace, are much inclined to embrace that doctrine which shall quiet their consciences by the assurance that there is no day of judgment, no hell, no wrath to come. On this ground there is some truth in the pretences sometimes put forth, that revivals of religion often contribute to increase the number of Infidels and Universalists. But if Universalists reap a harvest after a revival of religion, of such persons as have resisted convictions and turned from the holy commandment delivered unto them, it would be nothing strange. Seasons of powerful awakenings now, as in the days of the apostles, are of a sealing character; and while to many the means of grace on such occasions are a savor of life unto life, to others they are a savor of death unto death.

Again, *familiar intercourse* with men whose conversation abounds with objections to the truth and cavilings against the distinguishing doctrines of the divine sovereignty, tends to spread the doctrine of Universalism. The power of precept and example is proverbial. We are creatures of imitation, and by the constitution of things our habits of thought and action are very much formed on the model of those with whom we familiarly associate. If a young man familiarly associates with those of loose and erroneous sentiments and actually hostile to the truth, his mind is actually open to whatever erroneous sentiments they may wish to communicate. He has perhaps been educated in the belief of future rewards and punishments, and when he first hears it assailed by infidel cavils and scoffs, he shudders at

the impiety. He hears the same thing again, but with less horror than before. He hears it again and again, and at length ceases to be affected by the impiety. At no remote period he takes the objector by the hand and greets him as his brother. "To hear objections against the truth continually repeated, without being answered; to hear the cause of Christ attacked in every possible form, without being in a situation in a becoming manner to undertake its defence, must have a powerful and injurious tendency. Conversation, if we intend to please and be pleased, should never be a scene of continual dispute; we must either relinquish such society or hold our peace. That person who feels himself called upon, on every occasion, to defend his religion, will grow weary of contention, and seek repose in other kinds of society. But if he continues in it, he will learn at length to be silent. Silence will lead to acquiescence, and finally he will adjust his opinions to the standard of those with whom he associates. If any man supposes that he has strength of mind to continue in such society, without having the foundations of his confidence in the truth weakened, that man is entirely unacquainted with his own heart." When a man daily associates with those who are advocating Universal salvation, he puts himself under a dangerous influence, not only unarmed, but in a posture favorable to drink in the poison.

There are many persons whose *minds are so loosely balanced and of such limited information* respecting the future destiny of man and his obligation to his Creator, that one of the most frivolous objections to the truth is enough to overthrow their faith. The man who, if properly armed, might stand his ground against a band of ruffians, would, if stripped of his armor, fall into their hands an easy prey. In like manner, the man who has been long accustomed to study his Bible might meet with but little danger from being assailed by the cavils of the enemies of truth; but he who is not well acquainted with his Bible, might be easily entangled in their sophistry and led away with their errors. Suppose that a man of some cunning should approach an unguarded youth who has never doubted the reality of a future state and the doctrine of endless punishment, and has never

known nor examined the broad and solid basis on which they rest. And suppose this person should begin to cavil with the doctrine of endless punishment and raise his objections against it. The youth knows not how to dispose of these evasions and objections, since he is ignorant of the whole ground of positive proof. He revolves these objections and cavils in his mind. He views the doctrine of Universalism as pleasant to the eye and much to be desired to make one happy. He concludes that there is much truth in the scheme presented to his reception, and that he has fortunately found out the true doctrine. He becomes prepossessed in favor of this system, which holds out that all men, their sins to the contrary notwithstanding, will ultimately go to heaven. His youthful mind now bloats with pride and self conceit. Thus a mere suggestion that would have no influence upon a mind that possesses a deep and thorough knowledge of the Bible, gives a fatal turn to his conclusions. Cavils that might be satisfactorily answered in various ways, and the fallacy of which a thorough knowledge of the word of God would enable him to detect, assume from his ignorance the weight of arguments. Thus advantage is taken of his ignorance, and his prepossessions secured in favor of Universalism.

This result is often facilitated by the *love of novelty* and the *pride of opinion*. There is something exceedingly flattering in many youthful minds in the reflection, that they are set free from puritanical prejudices, and that they have broken away from the trammels of education, and are giving the world a fine example of independent thought and action. But this spirit finds but little nourishment in the way of truth; for that is the path of the wayfaring man and the simple and unlettered, as well as the learned few walk in it. Filled with ignorance and self-conceit, he looks down upon the littleness of a world that is weak enough to believe the Bible. He embraces the doctrine of Universal Salvation, because it seems to emancipate his mind from superstition and prejudice, and because it puts no restraint upon his wayward passions and appetites. He can rejoice in his youth; and let his heart cheer him in the days of his youth; and walk in the ways of his heart, and in the sight of

his eyes, without the painful apprehensions of being brought into judgment.

The *very fears of Universalists* themselves are doubtless the cause of much care and labor to extend their opinions. In answer to the question, "if you are sure that all men will be saved whether they believe so or not, why are you so anxious to induce men to believe in the final salvation of all men, as though the salvation of men depended on their believing it," they answer because we want you to enjoy the comfort in this life, which a belief in our doctrine affords. But who can believe that that is the reason? The true reason is, they have many fears and misgivings with respect to their own doctrine, and they feel themselves fortified and secure in proportion as they swell the number of their confederacy. "They fear that the foundation they are resting upon may prove insecure, they wish therefore to be strengthened by the co-operation of others, and feel a guilty satisfaction, in proportion as they multiply disciples among their associates, and are thus enabled to hear an echo in every voice, and see the reflections of Universalism in every breast. They feel their fears allayed, their perturbation subside, in proportion as they swell their numbers by extensive confederation." Were it not for the fears and misgivings of Universalists themselves, they would not make such vigorous exertions to disseminate their sentiments. Were there no preaching of a future judgment, no Bibles teaching that the wicked shall go away into everlasting punishment, no christian precept and example to alarm the consciences of the wicked, no books, no conversation to alarm the quiet Universalists, the zeal of its advocates would soon expire. Universalism itself would die and rot out of remembrance, for then there would be nothing to disturb their minds, and awake their apprehensions, and create occasion for making proselytes to their faith.

And then the *unlimited facilities* which the apostles of Universalism have for access to the minds of the young, and ignorant, and vicious, affords another source of their doctrine. In short, were it possible to collect in one view, all the causes which are now operating, and all the advantages under which they operate, we should

not wonder that so many are found to join in the ranks of Universalism. And are there so many fruitful sources of the fatal error of Universalism? Then venture not, my friends, in the way of evil instruction. Regard with more horror that man who would shake your faith in the doctrine of a future retribution, than the assassin who waits to plunge the dagger into your heart. He only aims at the death of your body, which must soon die, according to the course of nature; but the other aims at the death of the soul—a death that is fraught with everlasting anguish. Never yield to listen to the instructions of those who reject the doctrine of endless punishment, until you have made up your minds to encounter the agonies of the lost.

NATURE AND CONSEQUENCES OF MODERN UNIVERSALISM.

II. Let us proceed, in the second place, *to point out the evil nature and dangerous moral consequences of that scheme which denies the doctrine of endless punishment, and advocates the final salvation of all men.* I shall express my honest convictions without reserve. You will remember that I am attacking a system of error, and not the characters or motives of those who defend it. None therefore, I trust, will take offence at my plainness of speech.

1. *This scheme excludes the mercy of God, and sinks the grace of the gospel into a mere farce.* It asserts that “the wicked will receive a punishment exactly proportioned to the demerit of their sins; that all the hell there is, is inevitably certain to the wicked; that their portion in the lake of fire and brimstone, is, and ever will be in exact ratio to their deserts.” If this be true, there is no room left for the exercise of mercy. Yet the advocates of this scheme are constantly declaiming about the goodness of God. But what does this language mean, when explained upon their own principles? According to their scheme, millions of our race will be saved, who will not be indebted either to the grace of God or the death of Christ for their salvation; and consequently must have a heaven to themselves, as they will not be permitted to ascribe their salvation to God and the Lamb.

Further; if endless punishment be unjust and was never threatened, exemption from it must be the sinner's right, and can never be attributed to the mercy of God; neither could a Mediator be needed to induce a righteous God to liberate the sinner when he had suffered the full penalty of the divine law. A state prisoner, having served out his term of years, does not consider his liberation an act of mercy. On this principle the gospel reveals no pardon for sinners, and Christ redeems no sinners from the curse of the law; since its penalty is invariably inflicted upon every transgressor. Many leave the world unreformed. If they enter upon heavenly happiness when they awake from the sleep of death, then Christ certainly has no share in their redemption. They are made holy either by passing through the grave, or by the resurrection, or by a miracle; in either case Christ does not redeem them from their iniquities. It is true Universalists call Jesus of Nazareth "our Saviour," but this is only unmeaning cant. If their doctrine be correct, he never did and never can save any one. And is this the gospel which they are pleased to call glad tidings? Is that scheme glad tidings which reveals no pardon, no forgiveness, but represents the sinner as suffering the whole penalty of the law? But do they maintain that God punishes sin to the full extent of its demerit and then forgives it? Contemptible absurdity! The sinner receives every lash that his transgressions really deserve, and then the God of all grace mercifully pardons him. Who can believe such an absurdity? Such a pardon would not be worth more than one from the Pope of Rome.

2. *Modern Universalism is an irrational system.* Is it maintained that *punishment is confined to the present state*; that the wicked are not to be punished at all in a future state? This position must be maintained on the ground that they shall change their characters when they change worlds, or that moral evil is to be buried with the body in the grave. Is it said that the wicked at death are delivered from all sin? But by what means is this accomplished? Is it by death? What fact can be adduced in proof or illustration of the power ascribed to death, of changing and purifying the soul?

What is death? It is only the dissolution of the animal functions, which however closely connected with the mind, are entirely distinct from its powers and faculties. But why should the soul grow pure from the dissolution of the body? Many of the corporeal faculties often perish during life, and does character change with them? Is vice plucked from the mind by this destruction of its chief corporeal instruments? Death is a mere passage from one state to another. There is nothing in it that can effect the moral state of the soul.

This idea contradicts our experience of the nature and laws of mind; as it destroys all analogy between the past and the present, and seems to destroy even a man's identity. This idea shows an utter ignorance of moral goodness. This belongs to free agents, and it supposes moral liberty. A man cannot be made holy as a machine is put in operation by an outward force. But to suppose moral goodness to be diffused into the mind at death just as a machine is put in operation, is to destroy all moral agency and accountability, and to degrade a free being into a machine. To suppose no connection to exist between our present character and our future destiny, is to take away the use of the present state. Why are we placed in a state of discipline; why should there be a moulding of our hearts to sobriety, circumspection and devotion, if we are all of us, be our present characters what they may, soon and suddenly to be made perfect in purity and happiness by a sovereign act of Omnipotence?

But is it maintained that there is a *degree of punishment in a future state which will terminate in the reformation and consequent happiness of all mankind?* But if the punishment of the sinner is hereafter to come to a termination, in what manner is it to be effected? Is it said that his sufferings will be disciplinary? But this is all gratuitous assumption. No such influence is attributed to the sufferings of the wicked in the word of God. Further, this notion is contradicted by the analogy of experience. The wicked, who for their crimes, have been doomed to confinement with those who were even more abandoned than themselves, are seldom if ever re-

formed by such kind of punishment. And where is the evidence that the wicked, by being associated with those who continually curse God and look upward, in the future world will be reformed? Surely then there is no reason for believing that all mankind will be ultimately saved. This scheme does not coincide with the decisions of reason, and is opposed to the soundest conclusions of reason. And will any one attempt to palm off upon the credulity of a community a religious belief so at war with the principles of sound reason and common sense? And will any one be credulous enough to believe this irrational system?

3. *This doctrine is inconsistent with that fear and enmity which wicked men manifested to the preaching of Christ and his apostles.* The fact is unquestionable that their fears were excited and their enmity awakened. Christ and his apostles doubtless preached the truth; and they used the most consummate wisdom in timing and giving their instructions. Of course, if the doctrine of universal salvation be true, they faithfully, and affectionately, and plainly preached that doctrine. They never preached any other doctrine inconsistent with it. And they must have been understood to have preached that doctrine, for they adapted their addresses to the capacities of their hearers, and used great plainness of speech.

But Christ and his apostles rarely preached a sermon which did not excite great alarm among their hearers, and send them away murmuring and disaffected with the preacher. Under the ministry of the apostles, sinners were "pricked in their hearts," were suddenly and deeply affected with grief, and under the influence of their anguish and alarm they exclaimed with earnestness, "Men and brethren, what shall we do?" When Paul reasoned with Felix the Roman Governor, of righteousness, temperance, and judgment to come, he "trembled;" he was alarmed and terrified in view of his past sins and in the apprehension of the judgment to come. It seems to have been a full conviction of his guilty and perishing condition, as a lost and ruined sinner, that induced the Jailor at Philippi to inquire, "What must I do to be saved?" It is evident that by this question, he did not refer to any danger to which he might

be exposed from what had happened. He could not consider himself exposed to any temporal punishment by the Romans, since none of the prisoners had escaped or showed any disposition to escape; and for the effects of the earthquake, he could not be held responsible. The apostles understood him as referring to the eternal salvation of his soul, as is manifest from the answer; since to believe on the Lord Jesus Christ would have no effect in saving him from danger of punishment to which he might be exposed from what had taken place. Now if Christ and his apostles believed and taught that all mankind will be ultimately saved, why did their preaching cause their hearers to tremble, and in deep anxiety to inquire what they should do to be saved? Their solicitude is perfectly natural upon the supposition that they were taught the reality of a future state and the danger of their going away into everlasting punishment. We can easily see that a firm belief of this truth and a lively apprehension of it would occasion the very trembling and excite the anxious inquiry which were in reality produced. But as the opinion under consideration is inconsistent with their having been taught any such thing, it renders the fact of their solicitude wholly unaccountable. Were such effects ever known to follow the preaching of those who deny the doctrine of future punishment? Are sinners pricked in their hearts, and, from a deep sense of their guilt and danger, do they ever come to these teachers with the question, "what must we do to be saved?" What is there so painfully alarming to wicked men in being told that God loves them, and regards them as his children, and is determined to make them completely happy forever?

And why were Christ and his apostles bitterly opposed and persecuted in declaring these glad tidings? Why did the world manifest so much enmity? Why were they often enraged and indignant? and why did they express the bitterness and malignity of their feelings in *gnashing their teeth*, and putting Christ and the apostles to death? Were the world unwilling to receive this doctrine, even when supported by a Teacher exhibiting decisive credentials that he was sent of God? Were the world unyielding in

their defence of the gloomy subjects of religion, like Baptists and other evangelical churches of the present age, firmly maintaining the doctrine of total depravity, and the necessity of a change in the present life as a preparation for heaven? Were these the austere sentiments of the world that set them so against Christ and his apostles? And was the enmity of the world awakened by their preaching a mere liberal system of religion and for allowing the people to live after their own pleasure? Did you ever know a wicked man to hate and oppose others because they taught him the doctrine of Universalism? Does any man feel opposed to it and reject it because he means to live in sin, and risk the consequences? Do not the very vilest characters, and the most abandoned sinners, receive this doctrine without any opposition? You may vindicate it, with all the zeal and argument you can command, to an abandoned congregation, and it will not offend them. Men of serious godliness, who pray in their families, who maintain secret devotion, who observe the Christian Sabbath, who walk humbly with God, and who are actively engaged in promoting the cause of benevolent exertion, feel a deep abhorrence of this doctrine, and do all they can by moral means to oppose its progress. But when were the gay, the worldly, the impenitent, and the irreverent, known to do this? And yet by this class, Christ and his apostles were opposed and persecuted. Now the question before us is, for what were they persecuted and opposed? Were they persecuted for declaring the glad tidings of the final salvation of all men? Incredible! since wicked men have always received this doctrine as good news of great joy to their unsanctified hearts. Thus the doctrine is inconsistent with both the fear and the enmity manifested to the preaching of Christ and his apostles.

4. *This doctrine makes the labors and sufferings of the apostles of no real value, nay, the result of the most egregious folly.* They did expose themselves to all kinds of hardship, fatigue, suffering, persecution, and even the most cruel and barbarous death. Take the case of Paul, since he was caught up into the third heaven and must have known whether the righteous only were admitted there, or

whether the vile and filthy and depraved were sharing in the blessedness of heaven equally with the righteous. What was his life? One scene of labor, danger and suffering. He was scourged, whipped, stoned, beaten and tormented for the name of Jesus. The deplorable condition of his Jewish brethren who had crucified the Messiah, excited in his bosom continual sorrow and great heaviness of heart. He served the Lord with many tears. He tells the Ephesian elders that "By the space of three years he ceased not to warn every man night and day, with tears." He told the Philippians of many among them *weeping* that they were the enemies of the cross of Christ. But why all this zeal and crying and lamentation? For what did he labor and pray and suffer? To save a few Jews from the coming destruction of Jerusalem? To save a remnant of the chosen people from temporal death? On the principle of Universalism all his hearers in a few years would be released from suffering and never more experience any torment. If he knew (and he must have known it if true) that all are to be made holy and happy who rejected as well as those who embraced the gospel, how childish his tears! How foolish his submission to persecution! He labored and suffered for mere nothing.

5. *This doctrine represents God as often treating the wicked far better than he does the righteous; and thus it is inconsistent with the character of God as the great Rewarder, and with the great truth that mankind are here on probation for the rewards of eternity.* "Bloody and deceitful men," it is said, "do not live out half their days." They die then in the midst of their earthly pilgrimage and are taken directly up to heaven; while the righteous are left to linger out in this world of sin and sorrow the full term of their earthly existence and arrive late at the kingdom of heaven. In this case the judgments of God upon the wicked, cutting them off in the midst of their days, must, for aught I can see, be regarded as blessings. On this principle, how much more highly favored were the antedelvians than Noah! The people of that day filled the earth with violence, notwithstanding they were favored with the faithful ministry of Noah, a preacher of righteousness. Now the flood, which has been

generally regarded by christians as a judgment upon those who perished in it, and was so considered by the apostles, must be considered a blessing upon them, and a judgment upon Noah confined as he was in the ark, called to witness the dying agonies of a world, and enduring the sorrows of this seemingly dreadful catastrophe for forty days and forty nights ; and left at last to dwell here below, a solitary individual, for some hundreds of years, before he was permitted to join his companions in bliss. To this solitary pilgrimage was he driven for no other reason than for being a just man and perfect in his generation, and for walking with God ; while the true cause of his companions being so soon received to heaven was, because they had corrupted their way before the Lord and filled the earth with violence.

Lot too would not have been dispossessed of his inheritance, deprived of the society of his wife, and doomed to endure the many vexations and disappointments that befel him in his advanced age, had he been as wicked as the men of Sodom ; but after a momentary pang in the "*devouring flame of love*," on whose rapid wings they went to paradise, he would have been received immediately up to the mansions of bliss.

How unfortunate was it that Moses should have respect unto the recompense of reward, and consequently choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, and to esteem the reproaches of Christ of far greater riches than all the treasures of Egypt ? Had he been like the Egyptians, and not a servant of the Most High God, he had escaped the labors and hardships of a forty years' journey through the wilderness, in which he was doomed to hear the reproaches and murmurs of a stiff-necked and rebellious people, and he had passed safely through the waves of the Red Sea into the rest prepared for the people of God.

Yes, "Pharaoh and his mighty host,

Had godlike honors given—

A pleasant breeze brought them with ease,

By water up to heaven."—(PECK.)

And not to mention other cases, how much more happy was Judas Iscariot than the other disciples of our Lord! He for traitorously selling his Lord and Master for the paltry sum of "thirty pieces of silver," was freed from all the labors, dangers and sufferings incident to the apostles, and after a momentary pang he swung off the gallows into heaven and received a crown of glory that fadeth not away, and is now with the rest of the apostles "sitting on twelve thrones, judging the twelve tribes of Israel."

"Know he is not a wretch abhorred,
Nor for his crimes accurst;
He by a cord out-went his Lord
And got to heaven first;"—(PECK.)

while the disciples who were faithful to their Master were not received into heaven until they endured many unparalleled sufferings in this world. Do you say all this is foolish and absurd? I grant that it is so, but it is the folly and absurdity of Universalism.

Further; this system is inconsistent with the character of God as a Rewarder. The essential idea of reward is *recompense, remuneration, distinction*, and a distinction rendered manifest by a visible difference in the treatment of the disobedient and the obedient. What is bestowed upon all, irrespective of character, is reward to none. Now let me ask is there any such distinction made between the righteous and the wicked in the present life as is implied in the idea of a perfect retribution? In this life, while men are on probation for the rewards of eternity, God does not make that visible distinction between him that serveth him and him that serveth him not, which he designs ultimately to make, and which the promises and threatnings of his word require. Is it said "that virtue is its own reward, and vice its own punishment?" This sentiment is not correct. God and mankind universally reject it. Every parent who punishes his disobedient child, rejects it. Every master who punishes his unfaithful servant, rejects it. Every magistrate who calls public offenders to justice and punishes them, rejects it. And even God himself as often as he punishes the transgressor of his

law, rejects it. If sin be its own punishment, then all punishment human and divine, inflicted on the transgressor, must be a wanton act of cruelty. And if virtue is its own reward, then every reward bestowed upon an individual for the performance of a virtuous action is altogether gratuitous. But admitting virtue to be its own reward and vice its own punishment, it would be nothing to the point. The question is, does God invariably reward virtue and punish vice in the present life? Does he invariably make such a visible distinction in the present life, between the righteous and the wicked, as clearly shows him to be a perfect Rewarder?

Whether rewards and punishments are invariably awarded to men in the present life according to their moral characters, is a point which has been long settled. The experience of all ages has shown, that pleasure and pain, prosperity and adversity, are not distributed by Providence exactly according to the virtues and vices of mankind, but are scattered with a promiscuous hand. Though various instances occur, in which those who have worked themselves out by their crimes have been marked out by the judgments of God, and signally punished in the present life; while those who have been eminent for piety, have been signally delivered by the interposition of Divine Providence; yet the objects of God's love and hatred are not uniformly distinguished by the present distribution of things. The allotments of divine providence in this life, are generally the same with respect to the righteous and the wicked. Neither the rewards of the one, nor the punishment of the other, is what might be expected from the hand of the wise Governor of the universe, were the present a state of perfect retribution. Admit, if you please, that the grosser vices often bring their own punishment. But what will you say of that man who is engaged in the iniquitous traffic of intoxicating stimulants? He is dealing out the "blue ruin" to his customers; urging them to drink; and trusting them to whatever quantities they may request. He takes their property and their bread out of the mouths of their children. He has no regard for the tears of a broken-hearted mother, or the cries of naked, starving children. He has no regard to

truth or honesty in any of his transactions, any further than they will promote his present pecuniary interests. He is profane and corrupt, and is given to many secret vices. And while his riches are increased, and his influence on account of his wealth, extended, he is generally free from the compunctions of conscience. He has become so hardened in his iniquity that he suffers but little from the accusations of this monitor of his misdeeds. He believes that all will fare alike in another world, and experiences no remorse for his disobedience. The drunkard, especially in the first stages of intoxication, often enjoys a high degree of mirth and pleasure. The unprincipled and depraved miser daily enjoys more or less pleasure of a certain kind, unaccompanied by any thing like painful suffering. Look at the unprincipled libertine, who can sport with female chastity, and who has seduced many an innocent female, and has been the means of bringing them to the brothel. While he is bringing many a tender and beautiful female to ruin and destruction, he drowns his painful reflections by excessive quantities of intoxicating liquors. He suffers but very little real remorse on account of his numerous, aggravated, diabolical crimes. And is his sin his own punishment? He is violently hurried to the grave by some disease which instantly deprives him of his reason. And is he rewarded in this life according to the deeds done in the body? How many of the most impious and profligate are permitted to spend all their days in prosperity; "to chant to the sound of the harp and the viol; to drink wine in bowls; and to annoint themselves with the chief ointment." "They are not in trouble like other men, neither are they plagued like other men. Their eyes stand out with fatness, and they have more than heart can wish." They are "clothed in purple and fine linen, and fare sumptuously every day."

On the other hand, many of the excellent of the earth pass all their days in adversity. "They are plagued all the day long, and chastened every morning." They are afflicted, persecuted, tormented; and many of their sufferings are for righteousness' sake. Take an account of Paul's experience. "Are they ministers of

Christ? I, more ; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft ; of the Jews five times received I forty stripes save one. Thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and a day have I been in the deep ; in journeyings often ; in perils of water ; in perils of robbers ; in perils by my own countrymen ; in perils by the heathen ; in perils in the city ; in perils in the wilderness ; in perils in the sea ; in perils among false brethen ; in weariness and painfulness ; in faintings often ; in cold and nakedness. Besides these things which are without, that which cometh upon me daily, the care of all the churches.' Now will any one say that all these sufferings were laid upon Paul because of his pre-eminent wickedness? I think not. How idle then the assertion that the present is a state of perfect retributions.

Now, if what has been asserted be true, that rewards and punishments are not always distributed in this life according to the moral characters of men, then there must be another state—a state of exact retributions, in which God will render to every man according to his works. But if all are saved at death, whether penitent or impenitent, present actions have no reference to future retribution, and present character no influence on future destiny. The future condition of the soul is not affected by conduct or character here. We have nothing to hope or fear from any thing we do in this life. Eternal life is sure to all, whether they embrace the gospel or reject it ; whether they practice holiness or wallow in vice, leave this world by a natural death, or die by the awful crime of suicide. To these monstrous and absurd conclusions are we necessarily driven, if we adopt the sentiment that the same happiness is in reserve for the wicked in the future world, as for the righteous. Now will any sober person believe this gross absurdity? Is it not at war with the dictates of conscience, the precepts of the Bible, and the moral sense of mankind?

6. Again, *this sentiment makes God cruel, unjust and false to his creatures.* It is founded upon ultra Calvinism. It is a fact which I presume but few will deny, that most of those who advocate the

salvation of all men are fatalists. Their motto is, "Whatever is, is right." "Every thing takes place according to the will of God." From these premises, they, by a train of logical reasoning, go on to prove their doctrine. "All the actions of men are unavoidable. God has willed the act, and he wills the means. They are both fixed by the decrees of God. A merciful God will not punish his sentient beings for unavoidable acts. Therefore, God will not punish his creatures with endless torments." Again, it is argued. "All the actions of men are in strict accordance with the will of God. God will never punish his creatures for doing his will. Therefore he will never punish men with endless torments, since their actions are in accordance with the will of God."

Now it is admitted by all that God does punish men in this life, if not in the life to come. And the scriptures plainly show that God does punish the wicked for their sins. It follows of course on this hypothesis that God is not merciful, for he punishes men for actions which they cannot help, and for actions that are in accordance with his will. Is it said, "God is merciful in this punishment, because he designs it for their benefit—because he designs by it to reclaim them, and prepare them for greater happiness? But from what does God design to reclaim them?—from doing his will?"

Further; if their actions are in accordance with the will of God, and are unavoidable, they cannot be blameworthy. Wherein can man be to blame for doing that which he could not help? As his acts are all unavoidable, he must be entirely innocent. Now for God to inflict punishment upon an innocent being, is an oppressive and cruel act. Would the infinitely merciful Creator inflict sufferings upon his creatures for performing the duties which it is his will that they should perform? Is it not surprising that those who profess to believe in a system that above all others should represent God as merciful and kind, should hold to such an unmerciful and cruel doctrine? This vindication of the character of God is like Judas' salutation of Christ. It betrays what it professes to embrace.

Once more; this system not only makes God cruel and unjust to his creatures, but it makes him false to them. Many things are

represented in scripture as taking place contrary to the preceptive will of God ; but how can this be if all the actions of men are in accordance with his *will*? God has given us a holy and benevolent law, and forbidden us to disobey it; and yet if we do disobey it, we act according to his will. Is not this an imposition? If God has made us just what we are, he is of course the author of that monitor within our breasts which upbraids the transgressor and makes his way hard. But all these compunctions of conscience are false if men have been doing what they were under an irresistible necessity to perform. And has God placed a faculty in the human breast by which we acquire our notions of right and wrong, that testifies to a lie to make the transgressor feel that he is very much to blame for performing an unavoidable act? The scriptures therefore must be rejected, and conscience must be accounted the mere result of a false education. For God would not send a messenger to the soul to give it false alarms. But if conscience be called the creation of a false education, yet if God controls all things by an irresistible decree, this false education must have been directly or indirectly the work of God. God caused us to be thus educated and deceived and tormented. Take what view of this subject you please, when explained on the principle of Universalism, it makes God unjust, cruel and deceptive.

7. *This scheme which we are now considering, perverts the judgment, stupifies the conscience, hardens the heart, and tends to infidelity.* It may well be questioned whether a man can become a confirmed Universalist without perverting his judgment. He must it seems disregard the strongest intimations of his own mind. The violence which requires to be done to the Bible ere this doctrine can be received, goes to introduce a habit of treating the sacred oracles with levity and contempt, and of perverting them in support of a preconceived opinion. In proof of the assertion that those who maintain this doctrine pervert the scriptures, I would appeal to facts. Look at a few specimens of expositions from those who rank the first as Universalist divines—expositions which outrage every principle of sound criticism and every dictate of common sense. Take

the following from Luke: "And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom ye shall fear; fear him which after he hath killed, hath power to cast into hell; yea, I say unto you fear him." Now compare this plain declaration of scripture with the universalist paraphrase. "And I say unto you, my friends, be not so much afraid of them (the Jews) who have power to scourge you in their synagogues and administer cruel tortures to your bodies, but have no authority to take your lives, as of the more extensive authority, (the Romans,) to which your brethren the Jews will deliver you, by bringing you before governors and kings; for this power can, after inflicting cruelties on your bodies, doom your lives and bodies to be destroyed in *Gehenna*." Take another specimen: "And as it is appointed unto men once to die, but after this the judgment." Now read the exposition. "'And as it is appointed unto men once to die,' means, as it is appointed unto the men who are high priests, to die once a year, by proxy, in their sacrifices; 'and after this the judgment,' means, after the high priest died in his sacrifices he entered into the most holy place, bearing the judgment of the people, or the justification of the people." We might fill a volume of such specimens. And can a man believe such interpretations of the sacred scriptures without a perverted judgment?

This scheme also stupifies the conscience. When conscience would lift her warning voice and tell the sinner "thou hast done wrong, thou hast sinned against the Lord and wronged thy own soul," he will find a retreat from her reproaches behind his principles.

The great object of desire to a wicked man is a heaven suited to the prevailing inclination of his heart. If this be not granted, his next object is to be exempted from all punishment. And if this cannot be, he would prefer a punishment of limited duration. And if he can persuade himself that God means by such expressions as the following, "eternal damnation," "hath never forgiveness," nothing more than a lasting chastisement, he will naturally wish that the degree of punishment may be abated, as well as its duration

shortened. And what he wishes to have true, he will labor to work himself up to some kind of conviction is true. This *conviction*, which is after all but that flattering hope which promises itself the object of desire, he will construe into confident expectation. By this mental process he will *harden* his heart.

Again ; to explain away the obvious import of scripture threatenings, is connected with light thoughts of sin, and will lead on to a rejection of the gospel. The whole system of redemption by Jesus Christ rests upon the scripture declaration of the "exceeding sinfulness of sin." And if the scripture threatenings be given up, or construed to mean any thing or nothing, and light thoughts of sin be admitted, the heart will become hardened.

It is obvious, also, that Universalism naturally tends to open infidelity. Have not many of its preachers publicly renounced Christianity ? Is not one of the oldest and ablest of the number, now editing an atheistical publication, and lecturing to a society of unbelievers ? Have not many, who were formerly its most active supporters, arrayed themselves in opposition to Christianity ! Some who have left the society of the Universalists, for the societies of the Sceptics, declare that the principles of reasoning and interpretation they formerly adopted lead directly to the rejection of all revelation. A physician, who was a noted infidel, once united with a society of Universalists. One of his acquaintance said to him, "Doctor, how came you to join yourself to those people, when you yourself do not profess to believe in any religion ?" "That is it," he replied, "I joined them because they are nearest to my belief of any society I know of. Many, who now remain within the pale of Universalist societies, are in principle, infidel. Have we not here practical evidence that Universalism tends to infidelity, nay, that it is itself a species of infidelity ?

8. *This doctrine is deeply licentious in its tendency, and fatal to all who embrace it.* I will not now speak of its actual influence on those who have embraced the system. That would be foreign to my purpose. The scheme is of recent origin, and its *actual influence* is counteracted by causes that are of a redeeming character.

It is my intention to mention some of the reasons which convince me that the *natural tendency* of the system is pernicious. It is replete with infinite mischief.

Does it not tend to *suicide*? Here is a merchant of fair reputation, and promising family, and of respectable connections. He is tempted to take another man's property by stealth. He thinks the theft may be kept an everlasting secret. The property is tempting. He yields, and takes it. At length the theft is detected. He is taken up, tried, and condemned. He knows his family and friends are disgraced, and his reputation ruined. Shall he submit to all this mental punishment, and to that civil punishment that is to be inflicted upon him? Or shall he, by an easy death, avoid all misery, and enter heaven? If he acts in accordance with the motives which generally regulate human actions, on his own principles, he will surely take his life and escape to heaven. Now, look into the world. How many do you see who have no prospect before them but suffering, or ignominy, or punishment? Is it not the dictates of sound wisdom to shun the evil and seek the good? Will they not act in accordance with the principle of our nature in escaping misery? This they can never do while they remain in this world. And as the desire of happiness is natural to man, will they not obey its dictates? Now if they are sure of an unimpeded entrance into bliss without any intervening pain, after quitting their earthly stage of action, will they not hasten their exit? I cannot answer for others, but for myself I am willing to state my deliberate conviction. If I should be placed in such circumstances, and had as firm a belief in Universalism as I have in the opposite, I should not hesitate one moment. And I should be most foolish not to escape from months of misery to perfect and endless bliss, when the simple act of releasing myself from this world of woe would not cost me as much pain as I experience for one hour. Now, "cutting the throat from ear to ear is the shortest cut to heaven." And this is very convenient. It saves us the trouble of repentance and amendment. It ends our sorrow and our sins in the twinkling of an eye. In this way I should please God. He wishes, as do all

fond parents, to have his children happy. And I cannot please him more than by gratifying his paternal solicitude, and hastening, as did Judas and Crowningshield, into his presence. Nor is this all. I think I have some benevolent feelings. I wish to see every one enjoying happiness. I frequently meet with many individuals who I must believe, endure a great amount of mental and bodily suffering. If I had a firm belief in Universalism, I could not help urging them to commit suicide. I should do this on the principle of benevolence. I see not how I could do otherwise, and act as a consistent and benevolent Christian.

Now, is it not a fact before the public, that many professed Universalists have committed suicide? And do they not act out fully their principles; and prove their faith by their works? Mankind who believe that they are accountable to their Maker, and that their present character and conduct has a moulding influence upon their future destiny, would not dare to end their lives by their own violent hand, and thus rush unbidden into the presence of the Almighty with a lie in their right hand. But those who deny the doctrine of future punishment, to be consistent, would use the first implement of death they could find, ratsbane, rope, or razor, to work out an eternal weight of glory. A gentleman, "occupying stations of distinguishing usefulness and responsibility," communicated to the editor of the *Christian Soldier* some facts which fell under his own observation. "In the southern part of Worcester county, (Mss.) where I at that time resided, there occurred, only a few years since, not less than seven or eight cases of suicide, and all them professed Universalists;—in one town, two men by hanging; in another, two females, one by hanging, and the other by opium; in a third, three men, two by shooting and one by hanging; and in a fourth, a young man, by shooting." You have probably heard of Mr. Giles' case. "He, in 1827, being accused of a crime, determined to evade the sentence of human laws, by hastening to the protection of his Heavenly Father. He accordingly wrote a note expressing his full belief of the final salvation of all men, and a wish that his coffin might be made a by Universalist, and his funeral sermon preached by

a Universalist minister ; and then went away and hanged himself." This surely was the natural tendency of his belief. If it is true that all mankind are candidates for heaven, and that all will be happy the moment they enter the next conscious existence beyond the grave ; when they can be no longer happy on earth, the sooner they leave this world the better. Hence, if an individual can persuade himself that all will be happy after death, will he not be tempted to hasten his exit by his own hand ? Now I believe that wilful suicide is a crime of fearful magnitude. It is *treason against the divine sovereignty*. The prerogative of God, to fix the " bounds of our habitation," and appoint our time, are defied. The arrangements of infinite wisdom are arraigned and condemned by this unnatural act. The moral government of God is insulted. *It is treason against nature*, and her most powerful law, self-preservation. *It is treason against society*, which has claims upon the individual from which he cannot be absolved without its consent—except by the will of God, who having at the first formed the bonds of society, has a right to sever them at his pleasure. *It is treason against the revealed will of God*. His express command is "thou shalt do no murder;" and he is no less guilty who lifts his hand against himself, than he who assassinates his neighbor. Is not that sentiment then which obviously tends to suicide, of pernicious tendency ?

Does not Universalism strike at the root of all experimental religion ? Does it not destroy all moral distinctions between virtue and vice ? Does it not take off every restraint from the corruptions of human nature and open the flood-gates of iniquity ? Does it not seem to offer a bounty on wickedness ? I know that Universalists will be offended at this. And I am well persuaded that it will have but little other influence on their minds than to offend or enrage them. They may deny however if they please, the licentious and dangerous tendency of their doctrine. But so long as reason and conscience have any influence over the minds of men, they will believe, as they ever have done, that sentiments like the above take off every restraint from vice, and strike at the dearest interests of morality and religion.

Is it asserted that universal salvation is universal love ; therefore the preaching of this doctrine produces universal love ? But to assert that the *preaching* of this doctrine disarms men of their enmity, is assuming what is not proved. It also makes *salvation* and the *doctrine* of salvation the same thing, which is not true. The question is, what doctrine is the most calculated to reform the world, and what the most calculated to encourage men to persist in sin ? Now we have seen that the doctrine of future punishment imposes a restraint upon the evil propensities of the natural heart, and that the opposite doctrine takes off every restraint. Hence, this latter is not in its nature and tendency calculated to promote universal holiness. Will not a man who sincerely believes it, reason thus, if he reasons at all ? "I am placed in this world for happiness ; I must live again after death ; I must be happy in heaven ; God will at all events make me both good and happy after death ; I will therefore indulge myself in the pleasures of sin ; I will gratify my passions and appetites ; I do not believe that the punishment attendant on such a course will be half so great as the enjoyment. But if I find myself involved in distress and see no fair prospect of having more happiness than misery here, I will release myself from all my sufferings. I will go home to glory."

Again, is it asserted that some who embrace Universalism are moral ? This may be true. I do not say that all who embrace this doctrine are dissolute men. I do not deny but there are some Universalists of correct moral deportment. And with regard to their morality as a sect, I do not and I need not affirm. Of this every man may form his own opinion. But that their morality is the fruit of their principles, remains to be proved. But if they are moral, they are so on other principles than those of Universalism. This assumes that though they indulge in all manner of enormities during this life, yet they shall never forfeit the love of God nor endanger their eternal salvation. Of course it destroys the great system of motives to holiness of heart and holiness of life. It saps the very foundation of Christian morality. It teaches us to take such a course as will ensure the greatest degree of present happi-

ness. This can be frequently obtained by deviations from the path of rectitude. Their morality in all probability is owing to the influence of early religious education, or to the want of a full belief in their own doctrine.

Once more; is it replied that bad men are to be found in every denomination of professing Christians? This also is undoubtedly true. But the question is, does not that system which we are now exposing, enlist the judgment, the will, and even self-love itself on the side of sinful indulgences, and furnish ground for hope and joy to the sinner going on still in his trespasses, even supposing he continues in them until death? Does it not strengthen the hands of the wicked that he should not turn from his wicked ways by falsely promising him life? But it is not the good or bad conduct of a few individuals in any body of professing Christians that proves any thing on either side. It is the conduct of the body in general from which we ought to form our estimation. And brought to this test, the system before us must be pronounced of licentious tendency. That there are those who profess to believe in the doctrine of eternal rewards and punishments, and hear this doctrine preached from Sabbath to Sabbath and yet continue in sin, will be readily granted. But who ever urged the doctrine of eternal punishment as a ground for living in sin? On the contrary, does it not furnish a powerful motive against sin? The reason why some men hear the doctrine of endless punishment preached, and give their assent to it, and yet live in sin, is obviously this: they are, as it respects themselves building their hopes of heaven upon the sandy foundation of future repentance and amendment, or upon the presumption that they shall all finally get safe to heaven. They are in fact, whatever may be their professed sentiments, relying upon the doctrine of universal salvation.

In confirmation of the foregoing remarks, let me appeal to facts. What is the usual effect of this doctrine in places where it is preached at the present day? Where has there been a revival of religion under the preaching of this doctrine? Has it ever produced conviction for sin? Does it ever excite the inquiry so often

made under the preaching of the apostles and their successors, "What must I do to be saved?" Where has there been a reformation of morals by the preaching of this doctrine? Look at its fruits! The very lads in our streets who have heard this doctrine, when reproved for their immoralities and reminded of the solemn consequences of their conduct, have replied, "we do not believe in the doctrine of future punishment." "There is no hell." A traveller in one of the New England States called at a public house for entertainment. He saw a company at the bar indulging in profanity and ribaldry. Their reply to his counsel and reproof was, "We are all Universalists here." And to mention one case more as a specimen of the feelings of thousands, a debauchee was found by a missionary, in doubtful company, in West Boston. "The preacher expostulated with him for his conduct, and asked him where he supposed such a course would lead him." And what do you think was his reply? Was he conscience-smitten, and did he promise repentance and amendment? No. His reply was, "I believe in the doctrine of universal salvation." With this salvo to his conscience, he shielded off the reproofs of the man of God. This was his certificate for indulgence. With this he could buy his pardon for any indulgence in sin that he might wish to practice.

I have known drunkards, and swearers, and libertines, and infidels to become converts to this scheme, but the profession of their new faith produced no reformation of character. They were drunkards, and swearers, and libertines, and infidels still. Under the influence of their new faith, they have remained the same impenitent, prayerless and filthy persons they were before. Their new faith has imposed no restraint upon their wayward hearts and lives. The practical language of their faith is,

"Go riot, drink, and every ill pursue,
For joys eternal are reserved for you—
Fear not to sin till death shall close your eyes;
Live as you please, yours is the immortal prize."

I would enquire who generally compose the audience of Universalist preachers? Are they the more serious part of the community? Are they persons who give the most substantial evidence of genuine piety? Do they generally pray in their families, in secret, and in the public assembly? Do they generally observe the christian sabbath and the public ordinances of the gospel? Have they any foundations of charity? Have they their associations for the relief of the poor, their charity schools, and their seminaries of learning? Some exertions have been made to establish a literary institution in this State, but without any signal success. And this is as might be expected, since many of them have sneered at the idea of our present attainments having any bearing on our future condition.

Those who according to the Bible give the best evidence of piety, reject this doctrine as false and ruinous to the best interests of man. The greater part of the community who are sober and industrious, though not professedly pious, reject this doctrine. They reason thus,—if the doctrine is true it is useless, and if it is false they do not want to hear it. And they reason very correctly.

So far as my observation extends, and I have had a very favorable opportunity of forming a correct opinion, the persons who generally attend upon Universalist preaching are the more ungodly part of the community. I have observed that persons of deistical sentiments who have long endeavored to discredit divine revelation, and thus subvert the foundations of Christianity until their open opposition to the Bible has become unpopular, are the first to attend on the instructions of Universalist preachers, and to become the open advocates of their scheme; that they might, it would seem, be screened from the odium which has been heaped upon them for rejecting the Bible, by thus becoming believers in Christianity, while they could reject all its doctrines which imposed a restraint upon their moral and corporeal powers. I have observed that those who are addicted to profanity, who habitually neglect the public worship of God, and who violate the institution of the christian sabbath by business, amusement, or gambling, will be seen attending on that preaching which says, “you ought not to be wicked it

is true, but if you are, God will love you just as well." This they do, in all probability, not because they love the service of the sanctuary or rejoice in the purifying influence of truth, but because they love to hear it proclaimed that "they should be glad and rejoice in the midst of their impiety, for heaven with all its glories is theirs forever." I have observed that those persons who have violated their marriage contract, and who are accustomed "to drink stolen waters as sweeter than their own," are usually highly gratified to hear that there are no rewards and punishments beyond the grave, and that "*adulterers shall inherit the kingdom of God.*" I have observed also that the drunkard is very much delighted to hear that "glorious doctrine of impartial grace" which assures him that drunkards shall inherit the kingdom of God, and yes,

"That tottering drunkard shall to glory reel."

Under the influence of ardent spirits and infernal spirits, he becomes a convert to, and an apostle of, this new-fangled divinity, and belches it out with the exhalations of his own foetid breath. He is the loudest in its praise under the influence of strong drink. I have also observed that those young men who are of loose principles and habits, who are accustomed to sport with female chastity, and whose steps according to the Bible take hold on death and hell, delight to hear it asserted in the most astounding manner that the Bible lies, and that all fornicators shall inherit the kingdom of God. I have further observed that if there are any persons of respectability and correct morals who attend on the preaching of Universalists, they are usually sceptical respecting the doctrine of total depravity of human nature, personal election, regeneration by the Spirit; and they are violently opposed to revivals of religion, and to most of the benevolent operations of the day in which all evangelical christians are engaged. They are not seen co-operating with Bible societies in sending the word of life to the perishing. They manifest no interest in the prosperity of Foreign and Domestic Missions. The cause of Missions is the cause of God; and he is now giving signal success in planting the standard of the cross

in heathen lands. In Tahiti a nation has been born in a day. The Sandwich Islanders have cast their idols to the moles and the bats. The spirit of Christianity has been shed forth in copious effusions upon Ceylon. India has received the word of life. In Burmah there are many delightful tokens of the near approach of that blessed period when idolatry shall cease, and the religion of Christ become triumphant. In Africa the waters of salvation are beginning to flow and to fertilize her moral deserts. In France and Germany the gospel has shed forth her pure and holy light. Even in China, where Satan has long fortified himself in his strong holds behind her imperial battlements, and utterly forbid the entrance of the gospel, preparations are now making to storm his castle, to take from him his armor in which he trusts, and to spoil his goods and divide the spoils. The western wilderness has begun to bud and blossom as the rose. In addition to this, the spirit of free enquiry has gone forth. The wants of the six hundred millions of heathen have become known, and their deplorable condition has affected the hearts and opened the hands of the pious and benevolent. Many of our pious youth have come forward and offered themselves for the missionary service. Missionaries have already gone, and are now going, to the four quarters of the globe, and their power and means of doing good are annually augmenting. The glorious work of evangelizing the heathen is commenced, and the holy enterprise will go on till the seventh angel shall proclaim that "The kingdoms of this world are become the kingdom of our Lord and of his Christ." Now who manifest the most of the benevolent spirit of christianity, those who are engaged in the cause of Missions, or those who stay at home and oppose this work? The sum of all the foregoing is, that Universalism is highly objectionable. It is of the most pernicious moral tendency.

Now look at Universalism as it has existed in this country for the last twenty years. Many societies it is true have been formed, but many have dwindled into insignificance. Many have a name to live, but are virtually dead. Many have preaching but a few sabbaths during the year. Some have sold their houses of public

worship to other societies. And though some societies are in a prosperous condition, yet as a denomination they are on the wane.

Now look at the character of its preachers. Is their preaching in accordance with the commission given by our Saviour to his apostles? Is it the grand object of the preachers of Universalism to make their hearers practical christians; to make them love God with all their hearts and their neighbors as themselves? Do they not spend much of their time in ridiculing, slandering, and condemning other denominations? If they can hunt up a lie, or give chase to some defamatory insinuation, they desire no better business. They are fond of wielding the weapon of slander against their orthodox adversaries. Let any matter of fact be published, like the appendix to these Lectures, and let it be vouched by the most indubitable testimony, and you may not be surprised to hear them call it an orthodox lie. Do they not devote much of their public labors in defending the peculiar dogmas of their creed, and in explaining away those passages which seem to teach a contrary doctrine? I leave these questions for each one to answer for himself.

It is no pleasing task to say any such things of the religious principles or characters and preaching of any class of men. I make no personal reflections upon any one. Personal invective I consider both impertinent and hurtful. I do not ridicule Universalism. It is in itself ridiculous, and I have attempted nothing further than to expose it as it is. To point out the inconsistency and absurdity of an erroneous system, and to do it in a cool and dispassionate manner, is not inconsistent with the principles of natural and revealed religion. If I have in any instance deviated from this, I ask the pardon of my hearers.

I would have forborne to have said these things did I not believe that Universalism is one of the most pernicious heresies ever invented by man. But believing as I do, that it is of pernicious tendency to both civil and religious society, I cannot suppress what are obviously its practical consequences.

In places where this doctrine is newly broached, its corrupting tendency is counteracted by the force of early religious education,

and the prevalence of sentiments and habits formed under an evangelical ministry. Here its pernicious effects may not at first appear. But what would be the effect if this doctrine were to become the general doctrine of the day, and were it preached from sabbath to sabbath in all our congregations? What would be the result if all believed this doctrine and acted fully up to its principles? What would be the effect should a preacher from sabbath to sabbath address the prayerless, the impenitent, and the vicious part of his audience in something like the following language?—"Are any of you afraid of endless punishment? There is no such thing. This life is a state of retribution as well as of probation. Here virtue receives an ample *reward* of happiness, and here sin meets a *competent* punishment of misery. Punishment in the future state is not threatened in the divine word. Men will not be punished in the future world for the sins of this life. The future condition of men will not be affected by the characters they have here formed. Are any of you afraid of hell? There is no such place of punishment. Hell means only the grave. It is only a false terror got up by the orthodox to scare people. All the terrors of the divine law are only works of mercy by which God is bringing the sinner to the bliss of heaven. The thunders of the divine power, the lightnings of his wrath, are so many loud and unequivocal proclamations of God's universal and impartial love to all his offspring. Let your hearts be at rest. Heaven is yours. In the midst of all your blasphemies, your extortions, your robberies, your murders, rejoice and be exceeding glad for great is your reward in heaven. And should you find that by walking in the imagination of your own hearts your present misery is greater than your happiness, you have only to deliver yourselves from the distressing consequences of your guilt by putting an end to your life.

‘For all who fall by suicide,
Are wise beyond compare,
They spill their blood, then fly to God
And reign eternal there.’”

Can you doubt what would be the effect of such preaching were it to become general? Would it not take off all fear and all restraint from the corrupt propensities of fallen natures, and be followed by the most deplorable dissoluteness of manners and morals? It is fitted to this end, and has already had this effect upon many. By embracing this doctrine, many of our youth have lost all sense of moral obligation, and have given themselves up to the most criminal excesses. Has it not then every work of what the apostle calls a "damnable doctrine?"

CONCLUDING REMARKS.

And now in bringing these Lectures to a close, permit me to make one solemn appeal to your hearts and consciences. In addressing you upon these subjects discussed, I have proceeded upon the supposition that you, my dear hearers, were not fully confirmed in the belief of the final salvation of all men. On any other ground I should have considered my labor as almost in vain. For I have long regarded a confirmed Universalist as one of the most hopeless characters in the community. Should a ray of divine light beam upon his darkened understanding, and should he feel that he was resting upon a sandy foundation, the *pride of consistency* and *regard to present comfort* would lead him to hold fast his delusion. How difficult would it be for him to come down from the high stand which he has taken into the dust, and to acknowledge, after all his confident boasting, that he has been left to believe a lie? How hard to be assailed with the hiss of contempt from those who have congratulated him in being freed from puritanical prejudices! If doubts should sometimes force themselves upon his mind, is it not probable that the fear of the world's dread laugh, and the feeling of safety he loves to cherish, would lead him to hold fast his error?

Now I am anxious to warn you from following his steps. I would persuade you to shun the baneful influence of those errors which some are at the present day disseminating with great apparent zeal. Be not deceived by their *pretensions to superior knowledge and penetration*. Men of the strongest minds and of the most exten-

sive literary attainments, have often fallen into the grossest absurdities in their religious speculations, and then have employed all their wit, and sophistry, and learning, to maintain and propagate them. Some, confiding in their superior abilities, have been allured into their errors. But this betrays great mental weakness. Great men are not always wise and good men. They are as liable to err as any others. Hence you should not receive any opinion without strict examination. Look at it in all its bearings, and compare it with the Bible. Take the Bible, and not human authority, for your guide.

Be not biased in favor of error on account of the *amiable moral character of its advocates*. Men of the strictest morality have disseminated the most false and pernicious doctrines. A person may himself maintain an unsullied purity of outward deportment for the purpose of gaining the confidence of his fellow men, and inducing them the more readily to listen to and imbibe his erroneous doctrines. Hence those who teach them are to be shunned as corrupters of mankind.

Believe not the propagators of error, though they may make the greatest *pretensions to liberality, sincerity, and impartiality*. Such pretensions often deceive and prejudice the incredulous. Those who use such artifices, therefore, are the more dangerous, and their seductive influence is to be the more studiously avoided. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge."

You and I, my friends, must soon die and go into eternity. After a few more revolving suns, and we must pass into the unseen world. There shall we know from joyful or woful experience what will be the future destiny of man.

Now, before you make up your minds to embrace that doctrine which we have been exposing, seriously ponder the thoughts that have been here suggested. In relation to a subject which involves the interests of the unseen world, and concerns our future and everlasting well-being, it becomes us to proceed with caution. A mistake here may prove fatal. Yield not to the mere dictates of feel-

ing on this subject. It is a maxim, the correctness of which is generally admitted, that, in every question of duty and happiness, where one side is doubtful and the other is safe, or where one side is the more safe than the other, it is the manifest dictate of wisdom to take the safer side. Now those who believe in the immortality of the soul, the intermediate state, and who repent of sin and believe in Christ, and who live soberly, righteously and godly in this world, will certainly be happy after death. Of this there can be no doubt. This truth I have never heard called in question. It shall be well with the righteous. "The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly." Perfect holiness and eternal happiness are promised blessings that Infinite Love and Almighty Power will bestow upon them. On the other hand, it cannot be pretended that there is the same scriptural evidence that it will be well with the wicked after death. To say the least, there is much in the Bible that seems to indicate the contrary. How then would a wise and prudent man act? Would he risk the future and eternal destiny of his soul on what may prove fallacious, and ruin him forever? Acting on a safe principle, you will reject that system which we have been exposing and cleave unto that doctrine which leads to a life that is unto holiness, the end of which is everlasting felicity in heaven.

DEAR YOUTH! I know that owing to the influences by which you are surrounded and to the moral state of your hearts, you are in imminent danger of embracing the delusive scheme of universal salvation. To you, therefore, we would give the caution and direction contained in our text, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." The voice of reason and the voice of God warns you to shun the presence and influence of those who lie in wait to deceive and destroy. Shun their doctrine as you would avoid the snares of death. It may be agreeable to you for the present to hear a doctrine which has a tendency to quiet your apprehensions of a state of future punishment, but at the last it will sting like a serpent and bite like an adder. Set a high value upon the Bible. Be not satisfied with a mere as-

sent to its authority or its doctrines, but let your faith in both be intelligent and influential. Study it daily, with diligence and prayer. Endeavor not only to become acquainted with its truths, but imbued with its spirit. This volume is able to make you wise unto salvation through the faith in Jesus Christ. O! then bind it to your heart as man's richest treasure, as heaven's best gift. In this way you will become fortified against the influence of evil precepts and examples, and will have a sure guide through this dark world—will have a substantial solace in all your afflictions, losses, and disappointments, and an unfailing source of comfort in the hour of death.

MY CHRISTIAN BRETHREN! a solemn and important duty devolves upon you. "Ye are the light of the world; a city set on an hill that cannot be hid." If you have friends that profess to believe in the doctrine of universal salvation, endeavor by every tender and faithful persuasion to induce them to think and reflect, and retrace their steps. Let it appear in your daily deportment and in your precepts that you are a firm and sincere believer in the doctrine of future retribution. Let it be your aim not merely to establish their faith in the speculative notion of endless punishment, but to present such an array of evidence before their minds as shall give them an abiding conviction of the absurdity of their scheme, and the truth of your doctrine; and which as shall lead them to feel the necessity of having a better foundation on which to rest than the unsubstantial prop of Universalism. You need not waste your energies in controversy with them, for they will admit and deny just what they please. But urge upon them the necessity of practical piety—repentance towards God, and faith in our Lord Jesus Christ. And enforce your instructions from the solemn consequences of a religious or an irreligious life. Be faithful, so that if they do not heed your instructions you can take them to record that you are pure from their blood. And especially "watch and keep your garments clean." This is of the utmost importance. If those who reject the doctrine of endless punishment can find any thing that seems to favor their scheme, in any of the writings of any author

who was a professed believer in the doctrine of future punishment, they will use it as a weapon against the truth. Thus if any thing can be found to favor their views in the fanciful and diffuse writings of Adam Clark, the wild assertions of Parkhurst and Gill, the unreasonable and unscriptural concessions of Campbell and Stewart, they will bring it forward as a proof that the orthodox writers do not believe in the doctrine of endless punishment. And if they can find that any of the members of orthodox churches are wavering on this point, or are professedly believing in the final salvation of all men, it is trumpeted the length and breadth of the land that the orthodox reject the doctrine of endless punishment. And they take encouragement from this source to settle down more firmly than ever in the belief of their favorite delusion. I believe there are but few instances in any orthodox church where persons can be found who do not believe in the doctrine of endless punishment. If any cases of the kind occur, they are found in persons who are living in the neglect of their covenant obligations, and are unworthy of a place in the christian church. On this point the Baptist, as a denomination, believe, "That there is a radical and essential difference between the righteous and the wicked ; that such only as are justified through faith in the name of the Lord Jesus and sanctified by the spirit of our God, are righteous in his esteem ; while all such as continue in impenitence and unbelief, are in his sight wicked and under the curse ; and this distinction holds among men both in and after death." They also believe, "That the end of this world is approaching ; that at the last day Christ will descend from heaven, and raise the dead from the grave to final retribution ; that a solemn separation will then take place ; that the wicked will be adjudged to endless punishment and the righteous to endless joy ; and that the final judgment will fix forever the final state of men in heaven or hell on principles of righteousness." I know of no orthodox minister who rejects the doctrine of endless punishment, and no worthy member in any orthodox church that professes to believe in the doctrine of universal salvation. In view of these things, brethren, let us be consistent. Let us feel our responsibility. Let us do our duty.

TO THE CONFIRMED UNIVERSALIST I would now address myself with kindness and affection. And may I not hope that you will hear me with calmness and decide with impartiality? Permit me to propose to you a few questions. What was the state of your mind when you first inclined to your present views? Had you no aversion to the holy and humbling doctrines and duties of religion; no fears of future punishment; no wish to find out some method by which you might enjoy the pleasures of sin for a season, and yet be sure of going to heaven? Was it when you were deeply anxious about the salvation of your soul, and earnestly seeking relief by fervent prayer, and by diligently reading the holy scriptures, that you adopted your present religious sentiments? Or was it not rather when you were living in neglect of prayer, when you were engrossed in pleasure and business of this life, and when you were indulging a speculative turn of mind? In short, was it the love of holiness or the love of sin—a delight in the self-denying duties of religion, or an aversion to them—that led you to seek repose and quiet in the place you now occupy? Retrace your steps! Ponder the paths of your feet?

When Rousseau was impressed with the doctrine of eternal punishment he could scarcely endure his existence; but he confesses that he *found*, in the reasonings of a certain lady with whom he lived in the greatest possible familiarity, *all those ideas which he had occasion for*. She would tranquilize his mind by persuading him that “the supreme Being would not be perfectly just, were he just with us, for not having given us the means of being perfectly holy, he would be unjust in requiring more than he has given.” Have you not found the same in the conversation and writings of those whose sentiments you have embraced? Were you not, previous to your embracing your present system of belief, living in disobedience to the known commands of God? And did not the holy precepts and awful threatenings of the Bible gall your spirits? And did you not settle down in your present belief to shield you from the fears of the just judgments of God and the stings of an accusing conscience? Was not this the true source whence originated your

present belief? Was not something like this the process of your minds in coming to the conclusion that all mankind will be happy immediately on entering the next conscious existence?

What in respect to yourself has been the practical influence of your doctrine? The gospel of Jesus Christ when received, produces repentance for sin, faith, prayer, and a conscientious performance of all the moral duties of religion. Has this been the practical influence of your system? Since you settled down in your present belief have you had a deeper insight into the corruptions of human nature? Have you had a deeper conviction for sin and a stronger desire to be delivered from it than you had before? Are you more conscientious, uniform, and devoted in the duties of the christian life, and more concerned for the glory of God, and more anxious for the spiritual welfare of your fellow men? Do you pray more in your family and in your closet? Do you keep the sabbath more strictly? Do you read the Bible more seriously, and with more fervent prayer that the Spirit of truth would guide you into all evangelical truth? Do you feel more of a benevolent concern for careless, christless sinners around you, and for the millions of benighted heathen who are perishing in their sins? Have you enlisted in the cause of benevolent exertion with all your soul?

I would enquire again what is the use of your doctrine? If it is *true*, there will be no danger in *not believing* of it; and nothing is gained so far as I can see, in believing in it. What motive then can you urge to induce any one to embrace your system? Do you say it affords peace and comfort to the mind, and delivers it from many tormenting fears? But to whom, I would ask, does it afford peace and comfort? Are such characters as the Bible denominates humble, penitent, devout, and as are devoted to the glory of God and the welfare of men, cheered and encouraged by your system? No, they are safe and happy without it, and have no need of its consolations. Those who, according to the Bible, give the best evidence of piety, have in every age of the Christian church abhorred and rejected your doctrine and embraced the opposite scheme. Who then are comforted by your system? The impenitent, the

profligate, and the abandoned. They are encouraged, it is true, not to forsake their sins, but to believe that they shall have peace though they live in sin and walk after the imagination of their heart. Hence if your doctrine is true, it is a truth of such a nature that the world would be far better without the knowledge of it than with it. It not only does no good, but it is of a very pernicious tendency, as has been already shown.

I would enquire again, is your doctrine safe? Those who believe in a future state of retribution, and prepare for it by a life of penitence, faith and prayer, will be saved. On this point there can be no doubt. Now you cannot pretend that there is the same certainty that it will be well with the wicked in the future world. Nothing but the clearest evidence that your system cannot possibly prove false, can justify any one in risking the interests of his immortal soul upon its correctness. Have you that evidence? Have you not rather many fears and misgivings that your system may fail you at last? By relying upon it then, do you not run the risk of losing every thing, and of falling into endless perdition? If your system be true and we are in an error, we can plead that we were misled by interpreting the scriptures in their literal and most obvious meaning, and from the fact that the early Christian fathers believed and taught the doctrine of endless punishment, and our fears only will be disappointed. And disappointed fear will not be a serious evil. We shall be agreeably disappointed, and shall have excited only in this life some painful *anticipations* in the minds of our ungodly hearers which have a tendency to deter them from transgression. But if you are wrong, your hopes will be disappointed. Your mistake will prove inexcusable and fatal; and you will have flattered and deceived your hearers to their eternal ruin. Your error will be that of the false prophets who belied the Lord and said, "It shall not come upon you."

I would enquire once more, are you certain that your system is correct? Have you proceeded in the investigation of the subject with that caution and that patient investigation that you cannot be mistaken? Are you certain that the doctrine of future punishment

is not taught in the Bible? Are you certain that there is no danger that the finally impenitent shall go away into everlasting punishment? If there be but a bare possibility of your system proving fallacious, and there be any means of lessening that possibility, would you not be infatuated not to attend to them? Now nothing but the fullest evidence that your system cannot prove false, can justify you for a moment in risking your eternal interests upon its correctness. Should it prove false, your reflections will be similar to those of that miserable man, Francis Spira, on his dying bed. "Take heed," said he to the spectators who surrounded his dying pillow, "of relying on that faith which works not a holy and unblamable life worthy of a believer. Credit me, it will fail you. I have tried it; I presumed I had gotten the right faith; preached it to others; I had all places in scripture in memory that might support it; I thought myself sure; and in the mean time lived impiously and carelessly; *and behold now the judgment of God hath overtaken me not to correction but to damnation.*" Have you the right faith? Do you firmly believe in your doctrine? Do you now feel satisfied? I do not ask whether you have been able to hold an argument with an antagonist, nor whether you have gained proselytes. You may have done both. But are you now satisfied? Have you no reproofs of conscience, no misgivings of heart? If you experience occasional forebodings, what are you doing? Because you have some doubts and misgivings, are you laboring more sedulously to confirm yourself and others in your favorite delusion? But perhaps you think you firmly believe in your doctrine, and do not wish to be disturbed. Well, the time is coming that will try every man's foundation of what sort it is. O! the solemn consequences should your foundation fail you in that trying hour. You may retain your confidence in it till near the close of life. But multitudes who have been as confident in your system as you now are, in the season of health, have had their eyes opened on a death bed to all the dreariness of their condition, and have renounced their doctrine as a fatal delusion;* but the instance never was known of one giving up a

* See Appendix.

belief of future punishment in a dying hour. I do not say that all Universalists find their foundation to fail them in a dying hour. Cases indeed occur in which the soul clings to it to the last, and even with apparent triumph. Many do believe a lie and hold fast their delusion to the last. But the cases are far more frequent of those who though they have through life remained unshaken, yet at the near approach of death they have been filled with distress and terror, and have confessed that their false system has ruined them. Now where can a person be found who believed in the doctrine of endless punishment during life, that has testified with his dying breath that his principles have ruined him? If he has been a speculative believer only in the doctrine, and on his death bed has a foretaste of despair, he testifies that his system has done him no harm; that his speculative views have been correct; and that he has failed through want of a heart conformed to the spirit of his speculative faith.

Are you certain that when you will be called to die, your foundation will not give way and leave you to sink down in the faintness of despair forever? What would be your feelings if summoned to the bar of God, you should hear the Judge with a frown of terrible indignation pronounce upon you the sentence of condemnation, and say, "Depart ye cursed into everlasting fire prepared for the devil and his angels." "O that you were wise, that you understood this; that you would consider on your latter end!" Deal honestly with yourselves! When I think of your danger I tremble for your fate! And what shall I say more?

In view of what has been said in these Lectures, we see that you are in danger of endless punishment. You are condemned already, and the wrath of God abideth upon you. It is for this reason that Christ has died for you, and is now offering you his salvation. "Behold the Lamb of God that taketh away the sin of the world!" Here is the offer of a gratuitous pardon. Yonder is the New Jerusalem with its pearly gates and its streets paved with gold. Below is the bottomless pit from which arises the smoke of an eternal torment. With these scenes before you, will you remain

unconcerned! unconverted! O renounce your delusion and return home to the bosom of your offended God on the ground of a gracious pardon, or you must perish forever!

“Ye sinners seek his grace,
Whose wrath ye cannot bear!
Fly to the shelter of his cross,
And find salvation there.

So shall that curse remove,
By which the Saviour bled;
And the last awful day, shall pour
His blessing on your head.”—DODDRIDGE.

If the exhibition of truth contained in these Lectures should not convince you of the false and unscriptural character of Universalism, but should provoke you to give them a review and furnish to them a reply, I hope you will pursue a fair christian course. I hope you will not charge me with misrepresentation. If you believe in no punishment beyond the grave, or in a limited one only, you must take that portion of these Lectures only which belongs to yourself.

I hope you will not charge me with contradicting myself. This is a common mode of attack when all argument fails. You may take passages from their connection and place them beside each other, that, without the illustration contained in the context, may have the appearance of contradiction. I hope you will not puff me as an author that has presented the very ablest book to the public ever written on future punishment, and then take one or more of the weakest arguments and one or more of the less conclusive texts, and hold them up before the eyes of your readers as a fair specimen of the whole work. You will have accomplished nothing to the purpose till you shall have answered every argument and explained away every passage of scripture. I hope you will meet every argument and exposition with fairness. Some when they cannot answer an objection, will talk about the subject, endeavor to establish unfounded premises by which to bring out conclusions that shall overthrow an argument; and others will raise a cloud of words

before the eyes of their readers, go round and round the subject, and eventually evade the real point at issue.

I hope you will not endeavor to overthrow the arguments for endless punishment by sneers, ridicule, wit and sophistry, with which many of your writers abound. It is easier to frame a sneer than a solid argument. But the time is gone by when this mode of attack will have any influence on the minds of sensible men. Such as these Lectures are, they are now thrown into the hands of the public. They may contain errors which a more matured judgment would rectify.

Owing to my distance from the press, and my want of an opportunity to examine the corrected proof sheets, a few trifling mistakes appear in the text, which I request the reader to correct; some of the most important of which I have noticed in the Errata.

To the candid and pious of every denomination I would say in conclusion, in the language of young Coleridge,

“If aught of error or intemperate truth
Should meet thine ear, think thou that riper age
Will calm it down, and let thy love forgive it.”

APPENDIX.*

THE POWER OF DIVINE GRACE ILLUSTRATED IN THE SURPRISING CONVERSION OF A PROFESSED UNIVERSALIST.

THE death of Mr. NATHAN DYER is one of those striking instances of mortality which we record with more than ordinary interest. The grief which this bereavement has inflicted upon a numerous circle of surviving friends, is greatly mitigated, as it clearly illustrates the efficacious power of divine grace in fitting the soul for a happy transition from its state of probation to its eternal destiny.

Mr. Dyer was born in Steuben, Washington County, Maine, in 1808. He was a young gentleman of respectable connexions, good natural judgment and disposition, and a more than ordinary thirst for mental improvement. His advantages for literary culture were quite limited; but having a disposition to improve by those he enjoyed; he acquired a respectable common education. He was the subject of early religious impressions. But these impressions of childhood and youth soon wore away, in consequence of his becoming associated with those evil men who corrupt and destroy the young by thrusting into their hands books and newspapers which are artfully designed to unhinge their moral and religious principles,

* While delivering the preceding Lectures, the subject of this narrative was called to exchange worlds. The circumstances of his last painful illness were peculiarly interesting, as they illustrate the power of sovereign grace in the conversion of the sinner. These circumstances I related in the sermon which I preached at his funeral, and also in the delivery of these Lectures. I have now thrown the remarks then made into this appendix, hoping they may prove interesting to the friends of religion.—W. C. RIDER.

and by assailing the great truths of religion with sophistry and ridicule. At twenty-one he became a confirmed sceptic. He now put away the subject of religion with entire thoughtlessness and with fixed aversion; and exhausted all the resources of his wit, ridicule, and argument to disprove the validity and divine authenticity of portions of the holy scriptures. And by endeavoring to bring into contempt a part of the Bible, he aimed to destroy the authority of the whole. How long he persisted in questioning the sacred character of the scriptures, I am not able to state with precision. On reflection, however, he came to the conclusion that the Bible, which contained the very best system of morals, and the most excellent institutions, and bore so many signatures of divinity, must be of divine authenticity and inspiration.

But he foresaw that if he received the Bible as the word of God, he must admit the doctrine of eternal rewards and punishments. To the reception of this truth his heart was barred. And owing to the stratagems of Satan, the spiritual adversary; the want of a real hold of Christianity in its substantial blessings; the pride of reason the fruit of man's corrupt and depraved nature; and the strength of youthful passions, he was led to enquire if he could not be a believer in Christianity, and yet deny all that he deemed offensive in its doctrines and uncomfortable in its restraints.

That modification of Christianity of recent date which existed under the name of Universalism, was at this time preached in the place of his residence. He listened to the pleasing sound of "peace, peace," for a few sabbaths, and became prepossessed in favor of this new-fangled divinity. It announced to him that eternal felicity was sure to him and to the whole human family, though they should walk in the imaginations of their own hearts to add drunkenness to thirst.

The scheme appeared exactly suited to the prevailing inclination of his heart, and coincided with his reigning views and pursuits. It promised him impunity in the paths of vice, and confirmed his wavering hopes and feeble prospects of future happiness. After listening to the principles and preaching of Universalists for a few weeks,

he declared himself *fully established* in their doctrine. He soon became a firm and decided advocate for Universalism, anxious to banish the scruples of more cautious minds, and to carry them at all lengths with his own. And he was too successful. Yet he was at times led to ponder the paths of his feet, and to examine the foundation of his hope for eternity. Conscience, awakened from her lethargy, would condemn him for his impiety and immorality, and lash him with her scorpion stings. She would at times prevent him from entirely believing his own lie. When he was the most confident in his belief of the final salvation of all men, he was afraid to read any author who treated the doctrine of future punishment in a calm and searching manner. And he did not like to read those passages of scripture which seemed to imply or express that doctrine. They made him uneasy. Conscience would reprove him, and he found it difficult to silence her remonstrances.

He appears, however, to have taken no small pains to rid himself of his scruples. His very fears and misgivings, with regard to the truth of his system, led him to cling to it with greater tenacity. His wicked life threw his mind under a bias towards the hope that though he should rejoice in his youth, and let his heart cheer him in the days of his youth, and walk in the ways of his heart and in the sight of his eyes, yet for these things God would not bring him into judgment. And then his belief confirmed its dominion in the hope which it imparted to his impenitent life. And as his confidence in Universalism increased, his hatred and opposition to experimental religion appeared the more virulent. He considered holiness and piety as empty names, and repentance, faith, humility and devotion as hypocrisy, pride, and self-righteousness. He habitually treated vital religion with scorn, ridicule and blasphemy, and called its professors bigots, fanatics, and hypocrites. Nor did he stop here. As his principles had a tendency to destroy all moral distinction between virtue and vice, so did his practice. He advocated that all would be happy after death whose life had been one continual development of a depraved heart, evil dispositions, and impure conversation; and he acted upon his principles. The whole of his conduct

Illustrates the depravity of fallen creatures. Ye advocates of human innocence and purity, behold your doctrine exemplified in the subject of this narrative!—conceived in sin; shapen in iniquity; every imagination of the thoughts of the heart, only evil, continually; and the whole life one descending progress in wickedness! And such would all the posterity of the first parents of our race be, if left to themselves, and deprived of the restraints of divine providence.

But the disease which terminated his life accomplishing its work by a very gradual process, gave him an opportunity to investigate the subject of his actual preparation for the solemnities of a dying hour. Yet he remained firm and unmoved in his opinion that he had nothing to fear from the approach of death. His mind was perfectly at rest. He had nothing on his conscience. Having lived in the constant neglect of God and his worship, he was now drawing near the borders of the grave carelessly indifferent to the concerns of his immortal soul.

He had at this time no intercourse with persons who publicly professed experimental religion, nor did he request it. He manifested a strong unwillingness to have any pious person enter his room and converse with him on experimental religion. By the request of a pious relative of his, the Rev. Mr. S. was called to converse and pray with him; but he would not suffer this minister to enter his sick bed-room. His reply, when asked if he was willing that Mr. S. should visit and converse with him, was, "Tell him I don't want to see him nor have him say any thing to me. My mind is composed—I don't want to have it disturbed."

The stupid insensibility and impenitency of his mind seemed to keep pace with the rapidity of his decline. Though rapidly drawing near the verge of death and eternity, yet he retained his confidence and seemed about to expire in the full belief of his favorite delusion. But at the near approach of death, his delusion vanished as a dream when one awaketh. The opening scenes of eternity revealed to him the unsubstantial character of his foundation, and annihilated his fallacious hope. He saw that he had erected the fabric of his hope upon the sand of error instead of the rock of

truth, and that it would not bear the trial. He became alarmed in view of his condition. A conviction of his sinfulness and an apprehension of "sudden destruction without remedy," swept away all the proofs which he had sedulously collected in favor of Universalism. He became fully convinced that the doctrine of endless punishment was no fiction, but a truth of momentous import, whether he believed it to be so or not; and that by shutting his eyes against it, would by no means diminish but greatly augment his danger.

About this time, a Mr. P. visited him and made some enquiries respecting his views and feelings in prospect of the near approach of death. He replied, "I am conscious that I must soon die, and I feel that I am not prepared for death." Mr. P. knowing what had been his former belief, remarked that his former associates in sin and in error who had witnessed his confidence in his delusion, would now say that he had been frightened by the selfish and revengeful principles of the Orthodox. To this he replied, "No person has said any thing to me about the concerns of my soul, or the subject of religion. The reflections of my own mind have convinced me that I am a sinner, undone, and that dying in my sins, an eternal hell is my portion."

Sensible that he could not live, and that he was unprepared to die, he sent an earnest and express message to me to come over and see him. I hastened to the chamber of the sick man, and found him in an agony of terror, deepening every moment with death in immediate view, and an awful eternity before him. As soon as I had seated myself by his bedside, he began to express his views and feelings. With a countenance that spoke more forcibly than even his own words, he looked upon me and said, "How glad I am you have taken pains to come over and see me. I was afraid that I should not see you before I should die. I have been quite anxious for some time, to see you; for it has appeared to me that you could tell me what I must do to be saved. I have in years past based my hope of heaven and happiness upon the doctrine of universal salvation; and I have been entirely blinded in my delusion till of late. But I now find that it is a scheme of the most licentious and danger-

ous tendency. My principles afford me no comfort and support now I am sick and about to die. It is said by some that 'the doctrine of Universalism answers well enough to live by, but it does not suffice for the dying hour;' but I am convinced that it will answer neither to live by nor to die by. I am fully convinced that eternal rewards and punishments are substantial realities. And I am afraid that I have so long held to my delusion, and despised and rejected the Saviour, that there is no mercy for me. I know if I die in this state I must go to hell."

I here availed myself of the opportunity to open to and impress upon his mind the fundamental doctrines of the gospel, and to present to him the offer of a long-neglected Saviour. He listened with the greatest eagerness, and would often interrupt me that I might explain to him more fully some grand truth of revelation. I felt that the Spirit of God was opening his heart to the reception of divine truth. Having explained to him the grand method of salvation through Jesus Christ, warned him of his guilt and danger, and directed him to "the Lamb of God that taketh away the sins of the world," I put up a short prayer in his behalf, and left him for an hour to his own reflections.

On my return I found him in the same state of mind, only his anxiety and distress was augmented. "O, (said he,) I fear there is no mercy for me. I have lived in sin all my days. I have wasted all those precious privileges and golden opportunities which God graciously afforded me to become wise unto salvation. I would not seek and serve the Lord, and *now it is too late*." I told him to look to Christ for mercy, and repeated to him a number of encouraging sentences out of the Bible; but he still cried out, "God is merciful, but it is too late. There is no mercy for me."

He had a great sense of his entire and deep rooted depravity. I was reminded by his confessions, of the lamentation of a sinner as described by Mason:

"I have been Satan's willing slave,
And his most easy prey;
He was not readier to command
Than I was to obey.

If any time he left my soul,
Yet still his work went on;
I've been a tempter to myself—
Ah! Lord, what have I done!"

Though he mourned over the number and aggravation of his actual transgressions, yet his greatest distress arose from a sense of the wickedness of his heart. He seemed also to recognize the justice of God in his eternal condemnation, and expressed a wonder that God had borne with him so long, and had not cast him down to hell. And he was sensible that there was no hope of salvation for him from any source but the unmerited grace of God. But he could not see how it was possible for him to be saved. "I see (says he) that it would be just in God to cast me off forever; but I do not see how God can be just and have mercy upon such a sinner as I am." I reminded him that nothing was "too hard for the Lord;" that he could "pardon iniquity and pass by the transgression of the remnant of his heritage;" that he had publicly exhibited his Son a propitiatory sacrifice for the sins of men, and he can now "be just and the justifier of him which believeth in Jesus."

He remained in great distress of mind through the day. As his strength and state of mind would permit, I conversed with and prayed for him. I felt my soul in an unusual degree drawn out in prayer to God for his salvation. And I obtained a kind of assurance that God would have mercy upon this dying man.

In the after part of the day, his mind, under the operations of the Holy Spirit, was brought to a crisis. He could turn neither to the right hand nor to the left. He was cut off from every source of consolation except that which arises from faith in Christ, and of this he felt himself incapable. And he would vent the sorrow of his heart in language similar to that of the weeping prophet. "He hath builded against me, and compassed me with gall and travail. He hath set me in dark places as those that be dead of old. He hath hedged me about that I cannot get out; he hath made my chain heavy. Also when I cry he shutteth out my prayer!" He appeared to be "shut up unto the faith which should afterwards be

revealed." To show more fully the real state of his mind, I will relate a few of his expressions as he lay and conversed with himself. "This then is the only alternative. I must repent and return home to God by Jesus Christ, or sink down to hell forever. I have been a great sinner. I grow no better, but worse. I cannot make amends for my transgressions, nor can I make myself any better. My own righteousness is filthy rags. The only alternative is to yield and give my heart to God. I must go to him just as I am. But oh! if I had somewhat to recommend me to the Saviour, I could go to him with assurance; but if I should now give myself away to him, vile and hell-deserving as I am, he would certainly cast me off." Here he burst into tears and gave vent to the bitter agonies of his soul.

Though convinced that Christ was the only Saviour, yet he "would not come to him that he might have life." He had not yet dared to venture his all upon the mercy of God. But the Holy Spirit, intimately acquainted with the inward structure of the human mind, without doing violence to his moral nature, was gradually preparing him to renounce his own righteousness and to find peace and joy in the Saviour. His mind now became deeply impressed. He cried, and groaned, and prayed that the mercy which he had so lightly esteemed, might be extended to him. Frequently would he exclaim "what must I do to be saved? what must I do to be saved?"

After his mind became more calm, I opened and gave to him a historical sketch of the four leprous men at the gate of Samaria, while the city was besieged by the army of the Syrians. I remarked that their lives were truly in jeopardy. They saw no prospect of escaping immediate death, whether they returned into the city or remained where they were. Hence they took their lives in their hands and threw themselves upon the mercy of those from whom they had no reason to expect any favor. Death was before them, "and they said one to another, why sit we here till we die? If we say, we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now, therefore, come and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die."

Thus, I observed, you must come to God. These men went to the camp of the Syrians, not having one condition to propose or one plea to make. You must fall into the hands of the Lord, and leave it with him to decide what shall be done. While these men were forming their resolution and carrying it into execution, God was graciously working out their deliverance. If you make a full surrender of yourself and your all into the hands of the Lord, he will work out your deliverance and salvation.

"O, (says he,) I would venture my soul upon the mercy of God if he would previously give me an assurance that he will not cast me off." Thus he manifested that he had yet no confidence in God, no love to his character, and no faith in his word; but was under the workings of a self-righteous spirit. He would not accept of mercy as one of the chief of sinners. I told him that God had promised that those who should come to him he would in no wise cast off. "Perhaps so, (he replied,) but I am afraid to venture upon the mercy of God and leave it with him to decide what shall be done."

This occasioned a violent struggle in his mind, and I felt to hope that the time was near when God would release his soul from its bondage to sin and Satan. His convictions of the exceeding sinfulness of sin, and of the holiness and justice of God, were overwhelming. But it was done. Early in the evening he began to express some degree of faith in the Lord Jesus Christ. "O, (says he to me as I approached his bed-side,) I do find it safe trusting in the Lord. I can trust my soul in the hands of the Saviour. He will save unto the uttermost all who come to God by him. God in Christ can be just and yet save the chief of sinners. The apostle says, 'This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners of whom I am chief.' 'The blood of Jesus Christ cleanseth from all sin.' My mind is calm. Perhaps I am deceived; but my feelings are different from what I ever before experienced. After he had repeated several passages of scripture very distinctly, and had made some comments upon them, he calmly engaged in prayer.

A short time after, I enquired into the state of his mind. He

observed, "I have no evidence that my sins are forgiven; but my mind is tranquil." I repeated to him the following stanzas of Dr. Watts:

"My lips with shame my sins confess,
Against thy law, against thy grace;
Lord, should thy judgments grow severe,
I am condemned, but thou art clear.
Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.
Yet save a trembling sinner, Lord,
Whose hope, still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

"These lines (he remarked) express my case. These are my feelings." His mind was peaceful and calm through the night. In the morning his countenance assumed a heavenly aspect, and his emaciated system seemed re-animated, and with his tongue he uttered praise to divine grace. Yet he was almost afraid to hope. He remarked that his heart was very deceitful and desperately wicked; that it had deceived him often, and he was afraid that it would deceive him again.

The Bible before neglected, or consulted only for the purpose of finding arguments to support a pre-conceived theory of religion, now became his constant companion and guide. He read it and heard it read with delight. He told me that the Bible appeared like a new book.

"Precious Bible! what a treasure
Does the word of God afford."

Christians, before despised and ridiculed, he now deemed the excellent of the earth. He desired their company and their prayers. He loved them because he discovered in them the image of his Saviour, and because they were beloved for the Father's sake.

As his bodily strength failed him, his spiritual strength increased. From this period to the time of his death, it was difficult for any

one to enter Mr. Dyer's sick room and converse with him or hear him converse, without being constrained to acknowledge the power of divine grace in his conversion. Although some who knew him in his former character and belief supposed him to be beyond the reach of the gospel, and so attached to his peculiar doctrines, that all reasoning with him would be in vain; yet the reality of his conversion to God possesses an indubitable claim to our belief. His repentance and faith appeared to be the genuine work of the Holy Spirit on his mind. He manifested an ardent attachment to Christ to his people, to his word, and to his cause. His conversation with those who had been his former associates in sin and error, was characterized by a spirit of compassion and Christian fidelity. He warned them of the pernicious and fatal tendency of their scheme, and besought them, with tears, to renounce it, and embrace the Saviour.

When I was about to take my leave of him, he clasped my hand, with tears; thanked God for my visit to him; requested me to preach his funeral sermon, and to say to the congregation that it was his dying testimony that Universalism was a fatal and soul-ruining system; and then, commending me to God, he bid me farewell—expressing a belief that we should meet in heaven, where parting would be known no more.

From this time until the day of his death he seemed like one waiting for the coming of his Lord. One day, while reflecting on these words, "Then they that gladly received his word were baptized," "He that believeth and is baptized shall be saved," his mind was led into the ordinance of believers' baptism. He saw the command and example was to believe and be baptized. And baptism by immersion which had before appeared to him a fit subject of laughter and ridicule, now appeared to him to be an ordinance of Christ, of peculiar delight. And he expressed a wish that he might obey the command of Christ and be buried with him by baptism. Yet as he considered this not essential to salvation, he was willing to depart and be with Christ, where he could enjoy his presence without having submitted to those ordinances which God has given to his Church on earth.

He often expressed an earnest desire to depart this life and be with Christ. Yet he was not impatient. Though very fretful and peevish before his conversion, yet after his conversion he endured his extreme pains without one complaint or the slightest murmur.

A short time before his decease, he called his parents and brothers and sisters to his bedside, and warned and intreated them to prepare to meet him in heaven. He addressed them individually on the concerns of their undying souls and in a language and tone that drew tears from every eye in the room. He then appeared to be absorbed in devout meditation, and composing himself to die, virtually saying, in the language of Addison, "Come see how a Christian can die;" he submissively yielded his spirit to God on the 11th day of April, 1835, aged 26 years, 4 months and 17 days, leaving for the consolation of surviving friends, pleasing evidence that their loss is his eternal gain.

Is not this a monument of divine grace—a brand plucked from the eternal burnings?

"Great is the work my heart replied,
And be the glory Thine."

I have already exceeded the limits which I had prescribed in composing this narrative, but I cannot conclude without adverting to the solemn warning which it suggests to those who are building their hopes of future blessedness upon the exceedingly frail foundation of Universal Salvation. Mr. Dyer was once as confident of peace and safety from this source as any one of you can possibly be; and had he died as he lived hardened in his iniquity, and in a state of stupid insensibility, and in the full belief of his delusion, you would have probably pronounced his death happy and glorious. But he lived to bless God that he was rescued from the belief of a delusion which hardened his heart, and quieted his apprehensions of danger, while he was under the sentence of condemnation and every moment exposed to endless punishment. And he looked upon his rescue from the delusive scheme of Universalism as a deliverance from the belief of a lie that was working out his eternal dam-

nation. And he often expressed a wonder that God by the renovating power of his Holy Spirit had opened his eyes to see his guilt and danger, and had turned his wayward feet into the paths of life. "O what a wonder it is that God did not give me up to my strong delusions to believe my own lie and be damned, since I did not love the truth but had pleasure in unrighteousness."

Some of you may say, that Mr. Dyer was never decidedly attached to the doctrine of Universalism, and that his misgivings were occasioned by his not being an honest, thorough-going believer in that scheme. I should not have anticipated this objection had I not already received it from a source whence we might expect such objections to be raised. But to this I would reply, that he betrayed no doubt or misgivings on this ground. He found Universalism was the grand delusion by which the father of lies first succeeded in introducing sin into the world, and by which he is still tempting the children of men to sin, and lulling their consciences into security. And such will you find it to be sooner or later. It may now appear to you a pleasing doctrine, but it will infallibly deceive and disappoint you. Like a mercenary friend who will fawn around you in the hour of prosperity, but who will forsake you in adversity, will your principles prove in sickness and the near approach of death. Avoid this doctrine then as you would the snares of death. Cease to listen to the pleasing delusion that "you shall have peace though you walk in the imagination of your heart to add drunkenness to thirst." You are now on probation for the rewards of eternity. What you do in the present life, is fixing your destiny in the coming world. O that you would examine the unsubstantial nature of your hopes; renounce them and seek the mercy of God in Christ, before your final doom is sealed in that world of endless rebellion against God where errors can never be retracted, where mistakes can never be rectified, where evils can never be remedied, and where joy and hope can never come!

Let no one, from the perusal of this narrative, presume that he may continue through life in a course of iniquity and impiety, and that he has only to repent at last and all will be well. There is

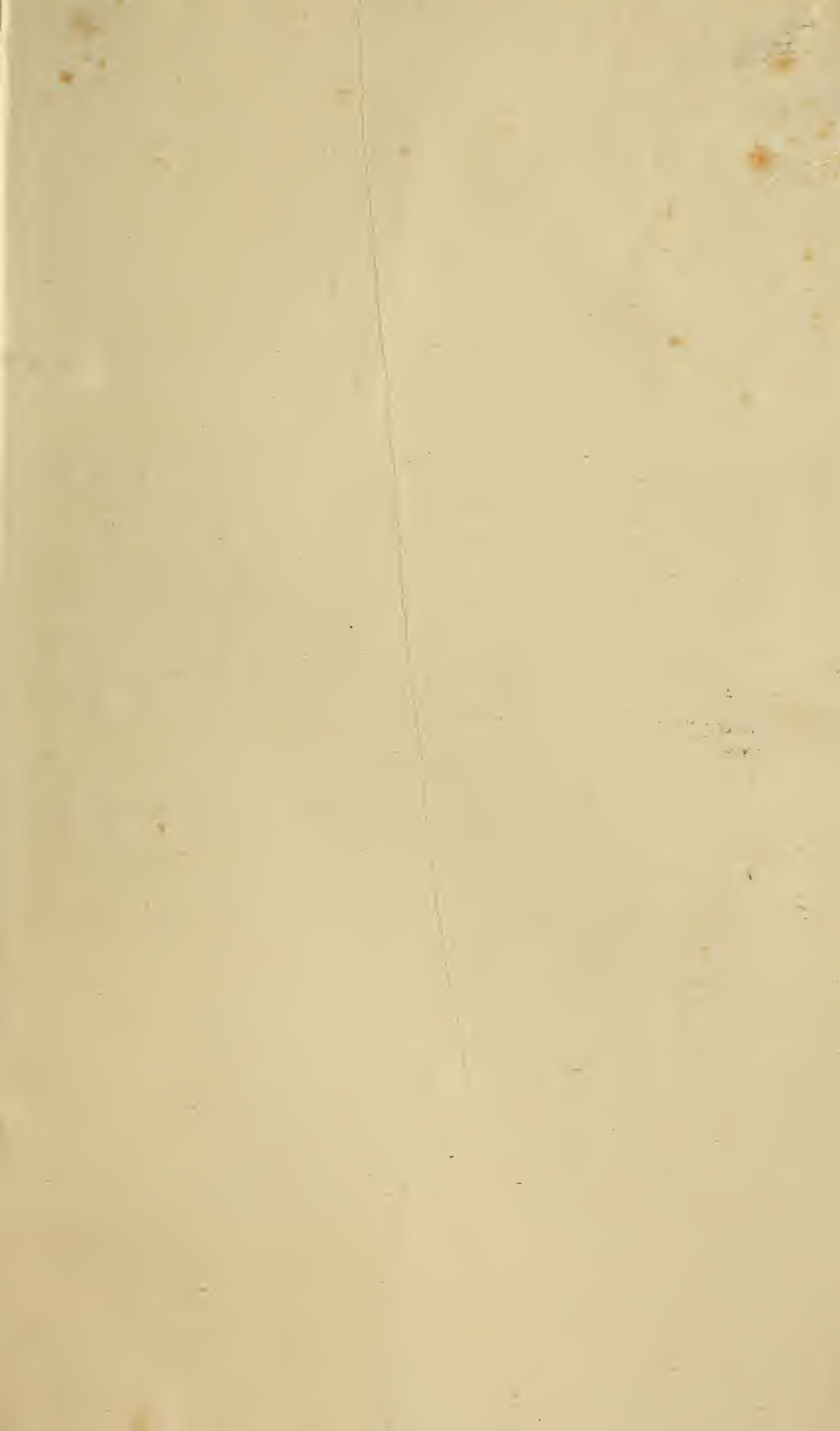
only ONE instance recorded in scripture of the mercy of God being sought and obtained at the last hour of life by one who had lived in the neglect of God and his worship, that none might presume; and there is ONE that none might despair. An instance of divine mercy being extended even at the last hour, is here related, and earnestly and affectionately recommended to the attentive perusal of those who imagine that they can safely live in sin and neglect the concerns of their immortal souls to the last; but who will have painfully to acknowledge, with Mr. D., if awakened to reflection, that "they would not seek the Lord in health and strength, and *now it is too late.*" O that you were wise! that you understood this! that you would consider your latter end! O that you would not defer to the weakness and agitation of a dying hour an attention to the things which belong to your everlasting peace, lest you should then find that they are forever hid from your eyes. "Seek ye the Lord while he *may be found*, and call ye upon him *while he is near.*" "*To-day*, if you will hear his voice, harden not your hearts; for "he that being *often* reprov'd hardeneth his neck, shall *suddenly* be destroyed and that *without* remedy." O that such persons who are presuming on a death-bed repentance and amendment, could have been permitted to witness the horrors of mind and the anguish of spirit which this person had "with death in immediate view and an awful eternity before him," they would not thus continue in sin that grace might abound. Could they have listened to his heart-rending cries for mercy, and heard him lament that he had neglected God and religion, that now it was too late, and that he must "die in his sins" and "go away into everlasting punishment," surely they would not heap to themselves wrath against the day of wrath and revelation of the righteous judgments of God. And if they should indulge the trembling hope that the cry for mercy at the last hour may be heard, how faint and uncertain does this hope appear when we consider how often a sick bed repentance proves spurious, and when we contrast this hope with the peaceful assurance, the holy confidence, and the glorious triumph that sheds its blessed lustre over those who at the close of a life spent in the service of God, can say, "I

am now ready to be offered, and the time of my departure is at hand. I have fought a good fight ; I have finished my course ; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day." "Mark the perfect man, and behold the upright ; for the end of that man is peace." Though the christian who is permitted to look back upon a *life* spent in the service of God, builds his hopes exclusively on the atonement and righteousness of Christ, yet his holy and consistent life which is the fruit of genuine faith, affords him comfort and support in the hour of his departure. O that such as are living without God and without any well-grounded hope, could be persuaded to seek their happiness in him and in his service. Then would they learn that while "the way of the transgressor is hard," "the ways of wisdom are ways of pleasantness and all her paths are peace."

THE END.

ERRATA.

Page 14, for *prosthein* read '*prothesin*.' P. 18, in line 10, for *they* read 'the disciples.' P. 19, for *ainon* read '*aionon*.' P. 20, for *Sabbinical* read 'the Rabbinical,' and for *Tarquins* read 'Targums.' P. 23, in line 15, for *has been* read 'will be.' P. 26, line 7, blot out *not*; and 26, blot out *ever since*. P. 30, in line 18, for *here* read 'there,' and line 2, from bottom, for *the sinner* read 'sinners.' P. 40, for *inference* read 'interference.' P. 47, line 6 from bottom, after *be*, add 'no.' P. 53, line 13, for *are* read 'as.' P. 59, line 11, for *destruction* read 'salvation.' P. 60, line 2, after *shall* insert 'never' find. P. 70, for *precedure* read 'procedure.' P. 94, line 14, for *meirs* read 'those.' P. 128, in line 5, for *from* read 'in.' P. 129, line 12, for *teaches* read 'teach.' P. 139, line 10, for *of* read 'to.' P. 156, line 2 from bottom for *of* read 'to.' P. 188, line 9, for *the* read 'them.' P. 209, line 19, blot out *of*. P. 212, line 25, after *which* add 'he.' P. 221, line 5 from bottom, for *perverts* read 'pervert.' P. 229, line 15, for *have* read 'had.' P. 233, for *the quiet Universalists* read 'the quiet of Universalism.' P. 228, for *restrain* read 'retain.' P. 243, for *worked* read 'marked.' P. 257, line 13, blot out *and*. P. 261, for *work* read 'mark.' P. 264, for *which* read 'such.' P. 251, for *Giles' case* read 'Giles Cone.' P. 101, for *prevented* read 'and prevent.'



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